



"WE HAVE NOT FOLLOWED CONFININGLY DEVISED PARABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

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"I will Give Thee a Crown of Life."

Traveller on life's troubled sea,
When tempests howl and thunders roar,
What though the lightning flashes round,
And the blackened tempests lower?
What though the darkness round thee spread?
Storms assail thy weary head?
Start not—fear not—lunge thee on—
Jesus gives a glorious crown.

Mother, in thy vigils lone,
Lamenting thy loved one's moan,
To his straggling, halting breath,
As he sinks away in death?
Soothe thy bitter, heavy grief,
Let this promise bring relief:
Weep not—fear not—tis thine own—
Jesus gives a living crown.

Christian, in the gloomy hour,
When he assaults the tempter's power,
Clouds o'erspread and terrors rise,
Fled thy hopes of Paradise,
Point not—fear not—on thy way,
There is an eternal day,
Lay not thine armor down,
Fight and win the sturdy crown!

Those who conquer in this strife,
I will give a crown of life;
Onward, then, be valiant all,
Let no longer sin enthrall,
If the Cross thy watchword be,
Thou shalt earn the promised crown,
When thou hast the promised crown,
Only lay thine armor down!

Apocalyptic Sketches. No. VI.

BY REV. JOHN CUMMINGS, D. D.

THE FIFTH TRUMPET, OR THE SARACENIC WOE.

"And the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit. And he opened the bottomless pit, and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and their were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth; and unto them was given power, as the scorpions of the earth have power. And it was commanded them, that they should not hurt the grass of the earth, neither any tree, neither any tree; but only those men which have not the seal of God in their foreheads. And they had power over them, that they should not kill them; but that they should be tormented five months; and their torment was as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were crowns like gold, and their faces were as the faces of men. And they had hair like the hair of women, and their teeth were as the teeth of lions. And they had breast-plates as it were breast-plates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. And they had tails like unto scorpions, and there were stings in their tails; and their power was to hurt men five months. And they had a king over them, whose name is the name of the Hebrew tongue, Abaddon; but in the Greek tongue, he is called Apollyon."—Rev. ix: 1-11.

The Koran itself constantly refers to the key of God, which opened to Mohammedans the gates of the world and of religion. "Did not God," it is written in the Koran, "give to his legate the power of heaven which is above, and fire which is beneath? with the key did he not give him the title and power of a porter that he may open to those whom he shall have chosen?"

Dr. Elliott gives in his first volume, an engraving of the arch of the gate of justice in the Alhambra, with the key on the key-stone. Here again we have fresh evidence of the microscopic accuracy of the Apocalypse. Facts occur as if just to explain it. Men act as if they meant to fill up its magnificent outline, and the Koran of the Moslem, and the pen of the sceptic, turn commentators on the book which neither of them believe.

At this very age, then, we find that a vast body of Saracens, inspired by the dogmas of Mohammed, burst upon Western Christendom, and inflicted on its guilty people the most desolating judgments; and we shall see, by an impartial reference to their history, the completest evidence of the fulfillment of the Apocalyptic prediction. In the year 629, the Saracens first issued from the desert; and in 636, they came down upon Damascus and Jerusalem, like a resistless, overwhelming torrent; and before 637, a Mohammedan mosque was built upon the very site of the ancient Temple of Solomon, and the cry of the muezzin was heard where the voice of inspiration had been uttered before—the Crescent waved victorious over Egypt, Spain, Persia, and India. In ten years, that is,

from 634 to 644, the Saracens reduced 3060 cities, destroyed 4000 churches, and raised 1400 mosques; and as if to show how truly the punishment they inflicted was as the torment of a scorpion when he striketh a man, and that "in those days shall men seek death and shall not find it, and shall desire to die and death shall flee from them," the Christians they spared were tormented with the most cruel and protracted oppression,—their rites were mocked at, their worship degraded, and insults, without ceasing, were heaped upon their churches, and the common language addressed to them was, "Ye Christian dogs, ye know your option—the Koran, the tribute, or the sword!"

"The bitter contempt and hatred flowing out from the Moslem faith towards them, could not but be felt perpetually. It was marked in the very terms of appellation, Christian dogs and infidels. The enactments of the capitulations granted them were then every day remembrances of it. Deprived of the use of arms, like the Helots of old, and with tribute enforced as their annual life redemption tax—with a different dress enjoined them from their masters, and a more humble mode of riding—an obligation to rise up deferentially in the presence of the meanest Moslem, and to receive and gratuitously entertain, for a certain time, whosoever of the Moslems, when on a journey, might require it—such were the marks of personal degradation ordained in the capitulations. And then, in token of the degradation of their religion, that, to which, notwithstanding all their superstitions, they clung with fond attachment, there was the prohibition to build new churches, or to chime the bells in those retained by them, or to refuse the admission of the scoffing Moslem into them, though they regarded his presence as defilement. Add to this, the inducements to apostasy to Mohammedanism, operating to an incalculable extent on the young and thoughtless in families more especially, and then the penalty of death against those returning to the Christian faith—the insults, moreover, to Christian females, and a thousand indefinable injuries and oppressions; and how could it be but that the bitterness of their lot should be felt, and the poison rankle within them, even as it was in other days with the Jewish captives in Babylon? 'And in those days shall men seek death, and shall not find it, and shall desire to die, and death shall flee from them:'—as it is said of the Jews in Jer. 8:3, 'And death shall be chosen rather than life by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them.'"

It is next stated, that they had a king over them, a characteristic which seems to denote that they never renounced, in the countries they invaded, their allegiance to him who gave them their religion, and their laws: this was fulfilled, in fact, and constitutes a peculiar feature of Mohammedan conquests. The Goths and Vandals left their own religion behind them, and embraced the principles; and practised the worship of the country they invaded; but the Saracens carried with them the Koran, the embodied spirit of their prophet and king, and having destroyed all the existing laws and usages of the conquered, they substituted their own, and insisted on their universal and unqualified observance. So minute is the prediction! So true it is the history!

There was, however, a limit to the action of this woe. It was sent, as the imagery of the fifth trumpet plainly implies, not to annihilate, but to "torment" the apostate Christians of the Roman empire; hence, whosoever the Saracens attempted to exceed the limits of their mission, they were foiled—a restraining and coercive power, unseen, but felt, kept them back.

Gibbon, ever the impartial, but undesigned commentator on the Apocalypse, makes the remark:—"The calm historian must study to explain by what means the Church and the State were saved from this impending and inevitable danger;" and Hallam observes, "These conquests are less perplexing than their cessation." The solution of the otherwise inexplicable mystery is, that God, who sent them to inflict the judgment, had limited alike the time and the place of its operation: twice they tried to destroy Constantinople, and twice they failed; once they made an incursion into France, and if it had fallen before their arms, Europe had fallen also; and, humanly speaking, the mosque would now have occupied in England the site of the Christian temple, and the Dervish of the East the place of the Tractarian of the West. The Franks, however, under Charles Martel, called "the hammer," repulsed them; and, says the historian, Europe owes its existence, its religion, and its liberty, to his victory. We shall see, also, that not only the range, but the period of the duration of this woe is distinctly fixed in the Apocalypse. They were to torment for five months, that is, 150 prophetic days, or 150 literal years. Let us now see if the chronology of history sustains the prediction in the Apocalypse. In 612, Mohammed first proclaimed his mission:—"Who," said he, "will be my vizier?" Ali replied:—"O! Prophet, I am the man! Whoever rises against thee, I will dash out his teeth, tear out his eyes, break his legs, and rip him up!" This date was, therefore, the commencement of the Saracenic invasion. After Mohammed had thus appointed one to begin that terrible course of ruthless and inexorable proselytism, which imparted to that system its temporary success, and after the conquests and occasional repulses, which we have described, the dynasty of the Ommyades was supplanted in the Caliphate by the dynasty of Abassides, in 755; and the Caliphate, heretofore so powerful, from its unity, was rent in twain; and the dynasty of the East became the antagonist of that of the West. Another capital, Medinat al Salem, or the City of Peace, further eastward of Christendom, was selected, A.D. 762, and there the turbanned locusts settled. "The Colossus," says Sismondi, "that had bestridden the whole south, was broken; and this revolution did more for the deliverance of Europe from the Mussulman arms than even the battle of Poitiers." "War," says Gibbon, "was no longer the passion of the Saracens—there the luxury of the caliphs relaxed the nerves, and terminated the progress of the Arabian empire."

"Thus, then, far east in Bagdad," writes Dr. Elliott, "after a brief temporary splendor and revival into military enterprise and success, from 751 to 805, under the reigns of Mohadi and Haroun Al Rashed, we must think of the once terrible power of the Saracens, as declined and declining, luxury and licentiousness working their usual sure process of decay, with both prince and people, and the fervor of religious fanaticism passed away. At length, in the year 841, the reigning Caliph, distrustful the martial spirit of his Arabs, hired a band of 50,000 Turks from beyond the Oxus to be the support of the Caliphate, at Bagdad; and these, acting precisely the same part as the Roman Prætorian guards before them, revolted against, insulted, humiliated, and deposed the Caliph, and so, in this case too, became a further and powerful accelerating cause of their sovereign's downfall. At length, as the tenth century opened, the Fatimites, descendants of that Ali, Mohammed's first vizier, of whom we have spoken, and of his wife, Fatima, Mohammed's favorite daughter, asserted their rightful claims not to independent political sovereignty only,

but even to the Caliphate itself. In the prosecution of this claim, they reduced Africa, Egypt, and Syria, and from Cairo as their capital, became known as the third Caliphate of Islamism; thus more and more dismembered, the Abassidean Caliphate at Bagdad more and more languished, until the Persian independent Moslem dynasty of the Bowides interposing on occasion of the factions then prevalent, advanced to Bagdad in the year 934, stripped the Caliph of his secular office and supremacy, and reduced him to his spiritual functions as chief Pontiff of Islamism, the mere phantom thenceforward of departed power." Thus we have clearly marked the rise and fall of this power.

From 612, the date of its rise, to 762, the date of its decay, is a period of 150 years, or precisely the five prophetic months of the Apocalypse. These striking coincidences are surely not accidental. Gibbon had his mission, and that mission an important one. He is the reluctant commentator on the Apocalypse—the register of its prophecies fulfilled—the lasting evidence that God's word, which he denounced as false, is true.

These coincidences are so remarkable from first to last, that we cannot fail to recognize in their new evidence of the inspiration of Scripture, new proofs of the divinity of its predictions, and the unity of God's plans. The historic keys, presented by the infidel historian, so exactly fit the prophetic wards, as described in the Apocalypse, that we are compelled to infer connection, adaptation, and design. The pen of truth records the prediction, and the finger of providence translates it into fact; and the sceptic, ignorant of the one, but struck by the startling magnificence of the other, writes it down on the lasting tablets of history; and thus, were we to be asked to select the most impressive witness to the truth of the text, "Holy men of old spake as they were moved by the Holy Ghost," we would select Volney, as the evidence of the inspiration of Isaiah, and Gibbon as the best evidence of the inspiration of the Apocalypse.

The same God, we also learn, who is revealed in the Bible, is felt in providence, and heard and seen in history. The shortest text, and the longest chapter, the most precious promise, and the most startling threatening, in the Bible, are alike inspired by God. So in the history of the world, the minutest incident, and the most momentous revolution—the sparrow's flight, and the angel's worship, are alike under the cognizance, subject to the control, and associated with the ultimate purposes of God.

The little flock, the church of Christ, we see has outlived all trials, and survived all shocks, and has given evidence at every stage of its history and development, that the gates of hell shall never prevail against it. The church may be in danger, the chapel may be deserted, the ministers of both may become apostate, but the everlasting Gospel survives, makes the tomb of all the platform on which it concentrates its force, that it may rise and soar with the speed and splendor of an angel's wing. Christ remains the same yesterday, to-day, and forever. His church shares in his glory. Let us always distinguish between the truth of Christ, and the smoke that darkens it, or the apostasy that overlays it—the one goes, the other abides! The inexperienced eye, seeing the drift resting on the mountain top, concludes that it is part of the mountain itself; and when the wind sweeps the drift away, the unpractised spectator is apt to imagine that part of the mountain is gone—but it is not so; it still stands to attract from the clouds that sweep over it the blessings which they bear, and to send them down its sides to refresh and moisten the drooping heath-bell, and to form streams

which gladden, as they go, a thousand valleys, and sweep onward to the main. Thus superstitions, and apostacies, and errors, and controversies rage within and without, and all around the sides of the mountain of the Lord's house, and dart their lightnings, and emit their thunders, but they do not make or unmake the mountain; its glorious summit rises high above the tumult, and burns with perpetual sunshine, and all night long is visited by troops of stars. Heaven and earth may pass away; the grass may wither, and the flower may fade, but the word of the Lord endureth forever: and this is the word which by the gospel is preached unto you.

In conclusion, let me ask all of you, are ye members of this, the only true church? have you any part in the blood of the eternal covenant? Are you united to Christ? Have you any share in that blessed gospel which is adapted to the ignorance of man illuminating it, to the guilt of man expiating it, to the alienation of man removing it? "Be ye reconciled unto God," is its bidding. "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life," is its blessed revelation. "He that believeth not the Son, shall not see life, but the wrath of God abideth upon him," is its solemn, reiterated warning. To be ignorant of the meaning and the mysteries of the Apocalypse, is to be without the enjoyment of a great privilege; but to have no interest in Christ, no experience of the efficacy of his atoning sacrifice, is to have no real peace upon earth, no sure prospect of happiness in heaven; but, on the contrary, a fearful looking for of fiery indignation. "See then that ye refuse not him that speaketh; for if they escaped not who refused him that spake on earth, much more shall not we escape if we turn away from Him that speaketh from heaven."

END OF LETTER VI.

The Limit of Satanic Power.

BY CHARLOTTE ELIZABETH.

Whence comes it that, in proportion as men are obviously under the influence of an unrenowned heart they seem disposed to make light of the solemn reality which we are considering? Why do they most question or despise the enemy's power, when giving the plainest proofs of his unresisted dominion over themselves? Our Lord has furnished us with a clue to unravel the mystery: he says, in direct reference to it, "When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, he taketh from him all his armor wherein he trusted, and divideth his spoils." Luke 11: 21, 22. Man is born in a state of rebellion against the supreme authority of his sovereign King; and likewise in such a condition of mental and spiritual darkness, that he cannot be brought to see himself as he is, until divinely illuminated. He cannot comprehend the plain meaning of assertions repeated again and again in the volume to which, as a whole, he perhaps yields his assent, but which, in its details and its personal applications, is probably still a sealed book to him. St. Paul describes man as being "carnal, sold under sin" (Rom. 7: 14); and again he says, "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." (Rom. 8: 7.) This characteristic of disobedience belongs to the whole human race, however reluctant they may be to acknowledge it. Indeed, the scheme of redemption necessarily hinges upon the fact, that man had offended God, and could not deliver himself.—We also know in what way he was originally brought into this condemnation: "By one man's disobedience many were made sinners" (Rom. 5: 19); and Satan is expressly set forth as the ruler of the *disobedient*, in that important passage which should never be out of our minds; "And you, who were dead in trespasses and sins, wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in times past in the lust of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." (Eph. 2: 1-3.) Here we have it laid down as an axiom that those who are in their natural state of disobedience, those who still walk according to the course of this world, are under the dominion of Satan, possessed by him, since he works in them until the finger of God casts him out. When, therefore, we find men of unrenowned spirits making light of the power, and even hinting doubts of the existence of Satan, while they denounce as childish the

declarations of others concerning him, who have felt within themselves that mighty conflict—the overcoming of the strong man, taking away the armor wherein he trusted, and dividing the spoils, what does it prove but the necessity, for increased earnestness on our part, in declaring the reality of what Satan, for his own sake, would represent as a fiction? So long as the natural man remains ignorant or incredulous of the fact that he is himself a palace of Satan, he will not throw open the door of his heart to the Deliverer, who stands and knocks at it: so long as the believer can be induced to forget the strong testimony of God to the enemy's restless designs and efforts, he will leave the door so unguarded as to endanger the re-entrance of its former master, to the clean-swept and garnished habitation. Surely, then, it is a point of great moment with the enemy to lull our minds, and banish as far as he can our salutary dread of him; and hence what some, smarting from the bitter conflict, have recorded for the warning and encouragement of others, is stigmatized as weakness or insanity. Assuredly, he who dared to face, to taunt, and to tempt the Lord Jehovah himself, deserves a higher rank than that assigned to him by such deceived commentators—the rank of a nursery hobgoblin!

Another very important fact bears upon the same point: Satan has no compulsory power over man. Let him do his utmost, he cannot compel any human being to transgress; he can only suggest, stimulate, provide occasion, and work in the children of disobedience to accomplish their own ruin. If we were helpless machines, it would be different; but an act of volition on our part is necessary to constitute actual sin against God. Eve thought to cast the whole burden of guilt from herself upon the serpent; and if he had forced the fruit down her throat, contrary to her will, no doubt she would have stood guiltless; but she was a consenting party, and so are we in every advantage that the devil obtains over us. Even the heathen Gentiles, who never heard of a divine revelation, have a law written in their hearts; a conscience accusing or else excusing them; (Rom. 2: 15); and among us who is there able to plead actual compulsion, or anything beyond a temptation so strong, perhaps, as to appear irresistible, because he did not at the moment lay hold of the promise annexed to a precept that none ever followed in vain. "Resist the devil, and he will flee from you." (James 4: 7.) It is our resistance that Satan dreads; he knows we can put him to flight if we detect and face him: therefore his step is noiseless, his movement stealthy, and his battery masked.

It is evident that our Lord's incarnation shook the kingdom of Satan upon earth in a peculiar manner; but without leaving the direct testimony of Scripture, and hazarding conjectures where the least error may lead to very dangerous results, we cannot say much on that subject. This we know, that the evil spirits expressed great terror at his approach, deprecating his interference, and crying out against the exercise of a power which they with one voice acknowledged. The seventy disciples, also, having been sent forth, returned again with joy, saying, "Lord, even the devils are subject unto us through thy name." And he said unto them, I beheld Satan as lightning fall from heaven. Behold, I give you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding, in this rejoice not, that the spirits are subject unto you, but rather rejoice because your names are written in heaven." (Luke 10: 17-20.) This certainly implies a great blow inflicted on the visible kingdom of Satan among men; but that its extent was limited by the area to which the Gospel spread, seems also clear from the case of the seven sons of Sceva, (Acts 19: 13-16), who took upon themselves, like some others, to exercise in the name of the Lord in whom they did not themselves believe. "We adjure you by Jesus, whom Paul preacheth." To which the unclean spirit replied, "Jesus I know, and Paul I know, but who are ye?" and instead of obeying the unauthorized command to come out of the man, he gave him strength to leap upon and overcome the seven pretenders, so that they fled from the house naked and wounded. But though we cannot define either the precise nature or extent of the curb laid down upon the enemy by the first advent of our Lord, it is certain that a great change took place shortly after in the manifestation of Satanic influences, which assumed more of a spiritual and less of a physical character, so that cases of obvious possession and witchcraft became less frequent, gradually disappearing before the advancing

light of the Gospel. In our day they have apparently ceased, and with them, in a great measure, the belief in their having ever existed, while doubts that give the direct lie to the Scriptures are started, listened to and canvassed with a grievous insensibility of the gross insult thus put upon the divine Author of that Book. Satan knows better than we do the extent of our power over him: the weakest believer is more than a match for him and all his angels, and would be able to prove it if brought to the test in the sight of men: therefore Satan lurks in ambush, forbearing to show himself openly as of old, lest he should draw forth the dormant energy of the Christian, inducing him to unsheath the sword that has slumbered in the scabbard until its master forgets that he holds such a weapon. The enemy indeed seems to be preparing for his last campaign against the church, by inducing such an oblivion of his history and features, that when he advances again she will not recognize him as the old serpent; while among the ungodly he prevails to have his existence so utterly disbelieved, and his name converted into a jest, that he may work in them to any extent. They will obey his worst impulses as the dictates of their own wisdom, and exhibit as honorable trophies of liberty and independence, the heaviest fetters that he can rivet on their enslaved minds.

We may then safely assert that a limit exists, beyond which the power of Satan and his crew cannot pass; and that it is known to us where that limit lies. Our blessed Lord disclosed it, when he said to Peter, "Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not." (Luke 22: 31, 32.) It is our faith that effectually baffles his strongest efforts, as St. Paul declares, "Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked."—(Eph. 6: 16.) And in a case of possession, where Jesus cast out a devil which his disciples had vainly tried to expel, when the latter asked the Lord, "Why could we not cast him out?" he answered, "Because of your unbelief." (Matt. 17: 19, 20.) It is evident that man, being himself the lawful captive of Satan, and naturally inclined to follow his suggestions and to do his bidding, has nothing in himself calculated to oppose any effectual resistance to his power; and it is only as Christ, the conqueror of Satan, dwells in by faith, influencing his desires, and strengthening him with strength in his soul, that many may venture to face so terrible a foe. All other means of defence are utterly vain: Satan knows no fetter in his actions among men, but that which Christ has thrown upon him; and there is nothing so sure to drive the sinner to seek refuge in his Saviour, or to keep the believer close to him, as the clear comprehension of this momentous truth, that Satan, "going to and fro in the earth, and walking up and down in it," meets no restraint but where he meets Christ enthroned in the heart of a ransomed sinner.

These hinderers of Satan's work of destruction, which he, "a murderer from the beginning," (John 8: 44,) is ever seeking to carry on and extend, are the people of God: they occupy through the reconciled blood of the cross, that position in the divine favor which man was originally created to enjoy, but which Satan persuaded him to forfeit. They are a little flock, gathered out from the immense community of the adversary's willing bondslaves, and from a kingdom as yet scarcely visible, scattered up and down, and divided, by his craft, into many portions. Of course, the usurper's object is two-fold: first, to strengthen his authority within his own domain, so as to place every obstacle in the way of the enlargement of the Redeemer's kingdom, by the accession of souls delivered from thralldom, and next to weaken the little band of his successful opponents; to lure them back, if it may be, into his chains; if not, to harass, to persecute, to destroy them from off the face of the earth. To accomplish these ends, to break down the prescribed limits of his range, he wields every means within his reach; his personal power and subtlety, the legions of fallen angels who acknowledge him as their chief, and the people of this world, "the children of disobedience," in whom he works, and in whom his work shows itself in an envious hatred of all that is good. If to dishonor God be, as we know it is, the end of Satan's designs; and if to make man the instrument of so dishonoring his Creator, be, as we know it is, his delight; how great must be his triumph, when he can involve the redeemed people of the Lord in such guilt, and turn, as it were, his prison bars into weapons of offence against his righteous captor.

True, it may not again enclose the souls of the ransomed in his deadly grasp; but knowing the words of the Lord Jesus to his disciples, "Herein is my Father glorified, that ye bear much fruit." (John 15: 8.) He strives to nip the tender blossoms, and to soil, if he cannot shake off, the half-ripened clusters of the true living branches. He contrives to mingle other motives with those which the Holy Spirit dictates; and if he cannot cause them to predominate, so that they who have begun in the spirit, and run well for awhile, are gradually drawn aside to follow the flesh, still he often weakens their hands by presenting to them, in a strong and alarming light, their defiled and imperfect service, and persuading them that God has forsaken them. This he did of old through his servants the false prophets, as the Lord speaks, "With lies ye have made the heart of the righteous sad, whom I have not made sad."—(Ezek. 13: 22.) As he quoted Scripture to tempt the Lord Jesus, so he will do to harass his disciples. Has not the servant of God often found himself assailed in the act of teaching, exhorting, admonishing, whether with the lip or the pen, by some such passage as that, "What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth?" (Psa. 50: 16,) coupled with the recollection of past sins, which are washed away by the blood of the Lamb, or the sense of present infirmity, which he knows he may carry to the throne of grace, where grace is promised, and help for every time of need, by him who hath made reconciliation for the sins of the people; and "for in that he himself hath suffered, being tempted, he is able to succor them that are tempted." (Heb. 2: 18.)

And he will, he does succor them. He has said, "Resist the devil, and he will flee from you:" and has thereto added, "draw nigh to God, and he will draw nigh to you." (James 4: 7, 8.) Satan has great power, and he will stretch it to the uttermost in this branch of his work, tempting, harassing, discouraging, misleading the Lord's people: but there is a distinct promise given, that exhibits in a most cheering light the ever watchful care of the Most High over his poor children. "There hath no temptation taken you, but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also, make a way to escape, that ye may be able to bear it." (1 Cor. 10: 13.) Paul was not exempt from these fiery trials: we find him continually alluding to them in his epistles, and not unfrequently naming the source whence he knew that all proceeded. In authorizing the Corinthian church to forgive and comfort the offending, but now penitent brethren, who had, by his command, been delivered over for a time to Satan for needful correction, he assigns as a reason for thus again receiving them, "Lest Satan should get an advantage of us, for we are not ignorant of his devices." (2 Cor. 2: 11.) And in view of the dangers to which those devices constantly exposed them, he afterwards says, "I fear lest, by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ:" then he goes on to explain that it is by means of evil teachers the enemy is most likely to assail their faith, "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ: and no marvel; for Satan himself is transformed into an angel of light; therefore it is no great thing if his ministers also be transformed as the ministers of righteousness." (2 Cor. 11: 3, 13-15.) Then, being constrained by the injustice done to his character by these lying preachers, the apostle draws a picture of his sufferings, and the revelations vouchsafed to him, ending with the chastening dispensation, the "thorn in the flesh," with which Satan was permitted to afflict him permanently. The whole epistle to the Galatians, as it turns on the subject, of mischief wrought by these "false apostles," is an exposure of Satan's wiles, and a testimony of the grief and anxiety wherewith he perpetually disturbed the zealous Paul. In the beautiful epistle to the Ephesians, the apostle confirms all the doctrinal and practical instruction of the first five chapters, by that emphatic exhortation which cannot be too often recited. "Finally, my brethren, be strong in the Lord, and in the power of his might; put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness (or wicked spirits) in high (or heavenly) places." (Eph. 6: 10-12.) He had comforted the Romans with

the assurance, that "neither angels, nor principalities, nor powers,"—and none but evil ones could attempt it,—should be able to separate him from the love of God in Christ Jesus;" (Rom. 9:38, 39;) thus always bearing in mind the limit of Satanic power. To the Colossians he speaks with joy of having been delivered "from the power of darkness;" (Col. 1:13;) and with holy exultation of the work of Christ, in that "having spoiled principalities, and powers, he made a show of them openly, triumphing over them in it;" (2:15;) and warns them of the devices that may be practised to beguile them into the worshiping of angels, and other unchristian practices. He tells the Thessalonians, "We would have come unto you, even I Paul, once and again, but Satan hindered us;" (1 Thess. 2:18;) thus proving that even in designing a journey, the enemy met and thwarted him: and in the second epistle he sets forth (chap. 2) the particulars of that fearful apostasy from the faith which has been well described as "Satan's master-piece," the rise, progress, and final destruction of the Papal Antichrist. The same apostasy is again foretold to Timothy. (1 Tim. 4:1-3.) The apostle also laments that Satan has already drawn some women aside after him, through idleness and tattling, (ch. 5: 13-15,) and urges Timothy to seek the recovery of such as still remain in the snare of the devil, (2 Tim. 2:25, 26,) and after recapitulating the evil wrought against him by those whom the enemy had stirred up, among professed followers, he concludes with a triumphant assurance of his approaching, final victory and rest. The more we refer to those early days of the Christian dispensation, the better shall we be armed against what now is, and prepared for what is to come. It is indeed impossible exactly to measure the full extent of Satanic power; but this we know, be it of whatever magnitude, the Lord hath set it bounds which it cannot pass: our most holy faith is the great appointed bearer; and in proportion as we diligently build ourselves up on that, we shall be safe.

Divine Revelation.

The following article, from the *Pittsburgh Christian Advocate*, contains some valuable thoughts on the apparent mysteries of Scripture:—

The Bible is a remarkable book. It is remarkable in the sublimity of its revelations—in the simplicity, yet compass and force of its language—in the harmony of its numerous and various parts—and not less remarkable in its peculiar adaptation to the moral wants and intellectual capacities of man in all ages, climes, and conditions. Not like human productions, it perfectly accomplishes what it proposes—triumphantly secures what it promises—and is fully what it professes to be. Looking intently and ultimately to man's enlightenment and salvation, its history, science, biography, prophecy, ethics, promises, and warnings, all combine to secure the grand and benevolent result. Like an angel of mercy, it seeks to go everywhere, to elevate, enlighten, and bless the wretched, degraded race of Adam. And as far as depravity will allow, it compasses its high and holy design. Why, then, is it rejected? why denounced? why perverted and misrepresented? Plainly, because not understood; and it is not understood because not examined at all, or examined with the jaundiced eye and narrow mind of implacable prejudice and rigid bigotry.

In the language of Dr. Tholuck, it must be said, that the "reason why there are dark spots on the pages of the Bible, is because there are dark spots on our hearts." A candid, patient investigation of the Scriptures will remove every difficulty which may leave the mind in doubt as to the rationale of its claims to what it professes to be.

In their defence of the Bible against the aspersions and objections of infidels, some writers that I recollect to have read, to a greater or less extent give prominence to the groundless objection, "that there are so many mysteries in revelation." This they do by admitting and laboring to explain the alleged mysteries. Nor is this confined to the controversy with infidelity; for it obtains in most, if not all the disputations of the churches about their denominational tenets. The Calvinist adheres to his favorite "high mystery," *predestination*. The Unitarian spurns the fact that there is a trinity in the Godhead, because, he says, "it is a mystery." The Trinitarian admits it, and struggles against the allegation—often going beyond the limits of revelation in speculative explanations. The spiritless religionist denies the revealed doc-

trine of a "knowledge of the remission of sins," because, as he says, "it is a mystery;" and the truly converted man admits the groundless assertion, and disposes of its imagined reality as best he can. Thus these controversies hinge on a point that should never be taken into the account. And it often turns out that the arguments, pro and con, about mysteries, are more mystified than the alleged mysteries themselves.

The object of this paper is to show that there are *no mysteries in revelation*. It is proper here to inquire, what is to be understood by a mystery? This ascertained, the proof adduced will, it is presumed, appear conclusive. Johnson says, "Mystery—something secret or hidden." Cobb says, "Mystery—something above human intelligence, anything artfully concealed." These definitions being admitted as correct, the following remarks will be sufficient to sustain the declaration at the head of this paper:—

1. Let it be remembered that the Bible is a *revelation*—something *revealed*—not "secret" and "hidden." The very words, *Bible*, *Scriptures*, and *Revelation*, exclude the idea of mystery—"something hidden, or secret." There is nothing "artfully concealed" in the Bible.

2. The very *design* of the revelation is that it may be *understood*; and if understood, it cannot be a mystery. To admit that the Bible contains mysteries, is to admit that a wise and benevolent God requires us to "search" for "secrets" that we cannot find, and "acquaint" ourselves with that which is "artfully concealed," and to be "wise" in things which are beyond the limits of "human intelligence." If the Bible is a book of mysteries, it is certainly not what it was designed to be—a revelation—an explanation of the will of God to man.

3. It is further worthy of remark, that the Bible is a revelation of *facts*—a revelation of *entities*; and not an explanation of the *manner* of those facts, or the *mode* of those entities. As an instance of this, I remark, we have revealed to us the positive fact that there is a *trinity in unity* in the Godhead; but the *mode* of this existence is not revealed—of this nothing is said. In the *manner* of it exists the mystery. It is secret—hidden. The *fact* only is revealed.

Again: let it be remembered that, as an evidence of the soundness of the foregoing observations, we are only required to believe the simple facts as they are presented to our minds in the plain word of God.

The Oracles of God.

There was a time when each revelation of the word of God had an introduction into this earth which neither permitted men to doubt whence it came, nor wherefore it was sent. If, at the giving of each several truth, a star was not lighted up in heaven, as at the birth of the Prince of truth, there was done upon the earth a wonder, to make her children listen to the message of their Maker. The Almighty made bare His arm; and through mighty acts, shown by His holy servants, gave demonstration of His truth, and found for it a sure place among the other matters of human knowledge and belief.

But now the miracles of God have ceased, and nature, secure and unmolested, is no longer called on for testimonies to her Creator's voice. No burning bush draws the footsteps to his presence chamber; no invisible voice holds the ear awake; no hand comes forth from the obscure to write his purposes in letters of flame. The vision is shut up, and the testimony is sealed, and the word of the Lord is ended, and this solitary volume, with its chapters and verses, is the sum total of all for which the chariot of heaven made so many visits to earth, and the Son of God himself tabernacled among us.

The truth which it contains once dwelt undivulged in the bosom of God; and on coming forth to take its place among things revealed, the heavens and the earth, and nature, through all her chambers, gave it reverent welcome. Beyond what it contains, the mysteries of the future are unknown. To gain it acceptance and currency the noble company of martyrs testified unto the death. The general assembly of the first-born in heaven, made it the day-star of their hope, and the pavilion of their peace. Its very sentence is charmed with the power of God, and powerful to the everlasting salvation of souls.—*Edward Irving.*

THE ONLY TRUE NOBILITY.—Labor, industry, and virtue, go hand in hand. Idleness and leisure lead to wickedness, immorality, and vice. Down with all aristocracy, all nobility, save the nobility of true virtue, and honest industry. Toil, either of the brain, the heart, or the hand, is the only true manhood, the only true nobility.

Fourth Universal Monarchy.

NUMBER XXI.

Proposition third.—This great anti-christian league of nations, constituted the persecuting power of the forty-two months.

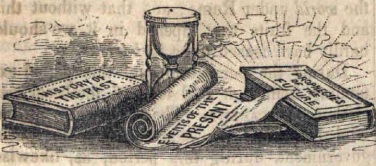
This fourth beast is said to have power to make war forty-two months. This war was waged against the saints. The ten horns made war against the Lamb. We have shown, that from the year 476, the diadem, or supreme power, passed from the heads to the ten horns: or to the first and *decem-regal* administration of the second dynasty, which we term, "*Romano-German*." We have likewise proved, that, in the year 800, the supreme power passed to a *healed head*, or to the German imperial head. This head we have denominated the second administration of the Romano-German dynasty. That that was the ruling family in the fourth, or Latin monarchy, from the year 476, we presume the most are ready to admit. This truth is established from the best of historical evidence. We are justified in the remark, that all the modern nations of Western Europe and America, form *one web*, woven by the hand of Divine providence, in the old Roman loom, the *Romans* being the warp, and the Germans the *woof*. The fourth monarchy must exist when Christ comes, as the final battle is with that monarchy. This we learn from the 2d and 7th chapters of Daniel and the 19th of the Apocalypse. Where can that monarchy exist but in the *Romano-German* family? Further proof might be adduced.

Schmidtz, in his history of Rome, thus speaks: "The whole of our modern civilization is only a further development of that of the Romans, and is essentially based upon it: for the history of all the nations of antiquity ends in that of Rome, and that of all modern nations has grown out of that of Rome, as to their constitutions, laws, religion, literature, and social condition. Languages of Spain, Portugal, France, and to some extent, England, are only dialects from the Latin. The barbarians who destroyed the Roman empire toward the end of the fifth century, (476,) were themselves subdued by the *spirit* of the Romans, which still continued to *live* in its institutions and its language. And thus it came to pass, that although Rome's political and military power was *broken*, yet the spirit of its institutions and language exercised its influence upon the victorious barbarians, and so became the *ground-work* of a new European civilization. Abundant proofs are readily presented to an attentive observer, in all the countries of Europe, from its southernmost point to the Baltic, and extreme north of Scotland. But it was above all things, the Roman law, the most genuine and perfect production of the Roman mind; that retained its influence almost unimpaired. This *legacy* of the Roman mind, therefore, continued to retain its influence and ascendancy down to the latest time among the nations which conquered Rome. In England, it is true, the Roman law never struck firm root as in some other countries, especially in Germany, where a shadow of the Roman emperors continued to exist down to the beginning of the present century—yet a considerable portion of the Roman law is *still in force* among us. The Latin language is not a dead language, like the Hebrew. After the fall of the Western empire, the language of the people, by a mixture with the languages of the barbarians, was gradually transformed into Italian, Spanish, and French, yet the Latin continued to be written, in all parts of Europe, down to the middle of the last century. The Latin language is still the language of the Roman church." Niebuhr, in his history of Rome, calls the incursions of the barbarians the *great migration*. "The Roman law was a great advantage, at least to the *Romanized nations*; nor will the Germans ever be able to dispense with it, since they have not matured that of their ancestors, and have lost its spirit: and that the *union* of the ROMAN WORLD was necessary to the spreading of religion, that Rome as its centre *enlightened* and softened the whole west will scarcely be questioned or denied now by the impartial eye. Thus we can look back on the *great period* of history with the consoling thought, that the ensuing generations whose ancestors had suffered and perished, were the gainers by what was finally established." "Of the German nation, however, with regard to such of its races as did not forsake their home, or did not drop their character while living among the ROMANESQUE nations they had conquered, we may assert that for the war which they waged during centuries against Rome, they have in after times been more than rewarded by the benefits accruing from the union of

the world under Rome; and that without this and the fruits that ripened in it, we should hardly have ceased to be barbarians."

During the persecutions of this period extending from A.D. 540 to 1815, the beast was clothed in *scarlet*. The woman upon the wild beast has the same dress. The Latin government, during this period, as, likewise the woman, partake of the same character.—They are persecutors of the saints. One thousand years of their history is truly eventful: dark indeed for the people of God. Scarcely a ray of Divine light pierced the moral gloom that hung like sable curtains around the Western empire. These days are called the "dark ages"—the *transition* period, when a new family, reared in the *wilds* of northern Europe, without knowledge, or refinement, took upon themselves the political and religious management of a new order of things. We have spoken of *three* remarkable events, belonging to this age: 1st, the rise of the *central kingdom of Italy*: 2d, the legal establishment of the *Roman Catholic religion*, by the Romano-German family: 3d, the healing of the *imperial administration* of the Roman dynasty: 4th, there remains but one noted event—the persecutions of the saints. Those persecutions are so well understood that we deem any particular notice of them unnecessary. The pursuit of the woman with eagle's wings into the wilderness, by the harlot mounted on the wild beast, was one of cruelty. In that wilderness she became drunk with the blood of the saints. We may state, that although the wild beast was the immediate agent of the persecutions, yet, the harlot was the occasion of the persecutions. She delighted in blood. While playing the harlot with the German nations, she was making the martyrs of Jesus drink of the bitter cup of her cruelty. Let us draw a curtain round these acts, and turn our attention to the third point of our investigation, viz.: COMPARE the symbols of the scarlet period with the *agents* supposed to be symbolized, and notice their analogy. Let the reader attend to the 7th chapter of Daniel, and the 13th and 17th of Revelation. The scarlet-colored beast of Rev. 17th chapter, we understand to symbolize the Latin government, under the *second*, or Romano-German dynasty. No other family can suit the conditions of the symbols. Rev. 17:3 clearly shows, that it is the same wild beast which has the *seven heads* and *ten horns*. History clearly shows that six of those heads belong to the *old Roman beast*, or dynasty. The *decem-regal*, or seventh head, and the imperial head restored, or the eighth head, belonged to the *Romano-German* family. The same wild beast, therefore, carrying both the seven heads and ten horns; and as the wild beast symbolizes a civil government, we are forced to the conclusion, that the same government which had the first six administrations must continue under the seventh and eighth administrations. Does not the series of administration contain eight? and does it not declare that the eighth is of *THE SEVEN*? Two things are only to be noticed: 1st, what dynasty did succeed the Roman?—*Ans.*—Romano-German: 2d, has that dynasty had two administrations? *Ans.*—It has had a *ten-king rule*, and imperial. The imperial is declared by history to be the old Roman imperial administration revised. Nor can any person find another agent so well adapted to the conditions of the symbols. The 2d and 7th chapters of Daniel, and the 19th of Revelation show that the fourth monarchy, or the Latin government must continue till the advent of Christ. Of the image it is said, "With wonder thou didst view it, till from a mountain there was rent without hands a stone, which smote the image on the feet, which were of iron and of potter's clay, and at last broke them to pieces at once, the clay, the iron, the brass, the silver, the gold." We can see the locations of the agents symbolized by the gold, silver, and brass, and can we not as readily find the agents symbolized by the *iron* and *clay*? The session of judgment in the 7th chapter of Daniel. "The court sat and the books were opened, I looked there because of the sound of great words which that horn had spoken, until the beast was slain and destroyed, and his body given to be burned with fire." So the little horn is to continue till a sitting of the judgment. This passage also proves that the fourth beast continues to the Advent. See, likewise, Rev. 19:19, 20, "And I saw the wild beast, and the kings of the earth and their armies gathered together to make war against him that sat on the horse and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him."

J. P. WEEHRE.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, MAY 6, 1898.

Organized Christian Churches.

REPLY TO INQUIRIES. NO. V.

2. The second principle to be kept in mind by Christians, in their associated capacity, is this: *Personal liberty should be maintained in connection with social harmony.* Personal liberty, in the sight of God, is indispensable to the doctrine of personal dependence on, and accountability to, him. This personal liberty is not to be sacrificed to social harmony; but social harmony is to be the fruit of an agreement already produced by the truth and grace of God, among the individuals concerned, in "doctrine, manner of life, purpose, and faith." Paul states the doctrine of personal accountability to the "members of the one body in Christ" at Rome thus: "For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God."

On the other hand, social harmony is not to be sacrificed to personal liberty. In the body where all profess the same thing, there may be those who "think of themselves more highly than they ought to think." And if "a babe" gets the fancy into his head, that he is called to do the work of "a father," holds himself responsible to do it, and claims the liberty to do that amount of labor, why, unless all the rest of the family are so very partial to children, as to forget the interests and claims of the church of God, it must be a cause of dissatisfaction to substitute the prattle of a child for the sound doctrine of an apostle. And every body knows that those who are inconsiderate enough to participate in such an impropriety, often exhibit a disposition to bite and devour those who disapprove it. Only to tolerate the impropriety is bad enough, in their estimation; to speak in disapprobation of it is unpardonable.—It must be made a case of persecution, to be condemned and retaliated without mercy.

The danger of thus sacrificing social harmony to the random, childish demands of personal liberty, is also pointed out by Paul: "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another." Let the child speak as a child, but the young men and fathers should put away childish things. Be not wise in your own conceits. In malice, be children; in understanding, men.

In the church, as in all the departments of the works of God, the rule with him is, Variety, and Harmony. The rule with the adversary is, Discord, and War. And he cares not by what means it is accomplished, whether it is by attempting to get up a false harmony, to be maintained by exterminating truth, the sense of duty, personal liberty—everything that cannot be cheated, crushed, or bribed, into the counterfeit system; or by puffing up each individual with such a pride of personal dignity, and such a jealousy of their liberty, that all attempts at social harmony, however Scriptural, reasonable, or necessary, they may be, are looked upon with contempt, and denounced as of man, or the devil. Now, there is nothing but man and the devil in either of these positions. To lose sight of personal liberty and accountability in the assumed claims of the body, is to put the body in the place of God. This is popery—the tendency of all sectarian policy. To lose sight of the body in personal liberty, is to reject God in those relations which men sustain to each other, and in which they are to regard each other as his representatives.—In one case, men rob God by assuming his prerogatives, and then with lying words say of his own institutions—his house, which they have made a den of robbers—"The temple of the Lord, The temple of the Lord, The temple of the Lord, are these!" Jer. 7: 4-11. In the other case, the man—perhaps an inconsiderate Christian man—says, "Am I my brother's keeper?" The principle of union in one case is the godless sympathy and savage zeal of Simeon and Levi. Gen. 34: 25-31; 49: 5-7. In the other case,

the wild and hostile independence of Ishmael sets the hand of every man against his brother. The purity of religion is endangered in one case from supplanting the authority and truth of God "by the precept of men;" in the other case, it is endangered by a disregard of those duties which God himself has appointed to the several relations men sustain to their fellow-men—destroying that *esprit de corps*, that self-devotion to the common cause, which would make each member of the body glory in laying down his life for the brethren.

With the intelligent, well-balanced Christian, the principle of action is, love to God and submission to his will; producing love to all men, and union with all those who are in a like state of submission.—No unavoidable differences will destroy that union, though it may be severely tried; but it will endure like a three-fold cord. Strong in the faith, he will make every sacrifice that charity demands for the accommodation of the weak—neither eating flesh, drinking wine, or touching that offered to idols, though the idol is nothing to him, nor doing anything whereby the weak brother may be stumbled. He will not "despise" his weakness, though he may be decided when that weakness sets itself up as "judge." In all these things he will "give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God." Let the differences be what they may, rich or poor, aged or young, infirm or healthy, ardent or dull, quick or deliberate, few or many gifts—he will "consider" each case to stimulate all to love and good works.

The principle of action in the counterfeit harmony, is that of imitation, as a matter of policy. To imitate is the best that poor human nature—the flesh—can do. It follows that which is spontaneous and divine, as the shadow follows the substance from which it is cast.

The principle of action with the ultra liberty brother, is opposition. He does not lament with the Dane:

"The world is out of joint, O cursed spite!
That ever I was born to set it right!"

If the world was not out of joint, it would certainly be his labor to twist it all he could, unless he should be so specially affected by the harmony of such a world, as to be straitened and shaped for a place in the body.

In God's order, personal liberty and social harmony are maintained, without destroying either. It lays down this noble Christian principle, the inspiring motive of every heart—differ as they may in all providential distinctions—"None of us liveth to himself, and no man (Christian man) dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's." It lifts each one above all his fellow-men in his distinct, personal accountability to God—the Master to whom, though a free man as to those who would judge him, he standeth or falleth; and at the same time these servants of the one Master should be united in one body, and with one mind and one mouth glorify God. Thus a principle is carried into the Christian body, similar to that which governs the physical world, maintaining the most diversified variety in connection with the most sublime and glorious harmony. An all-pervading principle of attraction—probably the action of magnetic forces—operating, first, in what is called the centripetal force, maintains the independence of each of the unnumbered bodies of the astronomical world, by confining them to their own axes, or centres; and, secondly, in what is called the centrifugal force, by which they are wheeled along in their orbits, around other centres, and blending harmoniously with the universal system of worlds.

"That sing forever as they shine,
The hand that made us is divine."

Whether the "wandering stars" have any particular centres; and what the combination of forces by which they are driven on in "the mist of darkness" is, are questions which we believe have never been fully solved. These are generally regarded as disturbers of God's appointed order, and omens of evil—never, like the sun, a pleasant thing for the eyes to behold. Though they are regarded with more favor, whether dazzling or dim, in this age of discovery and improvement—probably as more in harmony with its peculiarities—than they have been in any former age.

Those Christians who "receive one another, as Christ also received us, to the glory of God," who are "full of all goodness, and of all knowledge, able also to admonish one another," will learn the

"Delightful lesson of millennial love."

furnished by God's manifest order in all the departments of his works. From "the disorderly" they will instinctively, as well as by command, "with-

draw:" carefully making the distinction, however, as Paul does, and as all Christians should do, between the question of submission to any fixed system of order, and the question of Christian character: "Note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother." 2 Thess. 3: 6-15. There are some Christians, whose acceptance with God we have no sufficient reason to doubt, but of whom we have to say, as Mr. Wesley, we believe, said of his wife, "The grace of God may live with them, but I can't!"

The sense of personal accountability is the great principle by which God holds men in allegiance to him, if he holds them at all. In assailing this principle, to destroy or subvert it, the adversary has ever been active. God never admits of its violation to accommodate the claims of other beings.—Theirs must always be subordinate; his can never be surrendered. Our regard for wife or husband however dear, as in the case of our first parents; for children, as in the case of Abraham; for parents, like the young man who would bury his father; for brother, sister, friend; Cæsar—the state, or the church, if it interferes with the authority of the one Master: our regard for all, our duty to all, must be subjected to the high and supreme claims of God, who is above all, or we must suffer the penalty of disobedience. Our safety, our strength, our happiness, all depend on maintaining our personal allegiance to God inviolate. And as the state of the body is determined by that of its members, there can be no true harmony without the presence and blessing of God—his blessing bestowed upon a believing, humble, holy, zealous church; believing, but not speculating, or superstitious; humble, but not ridiculous and justly contemptible; holy, but not fanatical; zealous, but not contentious.

There should be liberty for all to speak the truth in love—that truth for which there is a "Thus saith the Lord;" for all to quit themselves like men in the sight of God, each in his calling.—The harmony of the true Christian body cannot suffer by so doing—it is God's order: a different course must produce stagnation, disease, death. But the harmony of the body should never be put in jeopardy, not simply by admitting the doubtful disputations (margin, *doubtful thoughts*) of the weak for consideration—this might be done at suitable times; but by erecting as a standard for judgment, to which all must bow, the assumptions of the weak on these doubtful questions.

The queries and complaints of the excessively scrupulous, or sensitive, should be considered; and those who can "eat" and sleep comfortably, in their Christian faith, should not despise those who would condemn themselves for so doing. To the weak they should become weak. But when these scruples and complaints are put forth by snarling "dogs," who will neither eat themselves nor let others eat—contented only with taking the judgment-seat, and cutting off all who do not square with their own measure—then the claims of personal liberty become the ground of the most odious tyranny: harmony, liberty, truth, duty, the glory of God, the health of the church, and the salvation of sinners, all must be sacrificed to gratify a morbid, sanctimonious selfishness. And such is the bewilderment in which such minds are capable of being involved, that they talk of light, love, union, and liberty, in a manner and with words and speeches so "good" and "fair," that not a few hearts of the simple are deceived by them.—Their light—the special light to them—is as interesting as that emitted by the fire-fly, compared with that of the sun. Their love, though much heard of, is never felt nor seen in its fruits. Union on their sublime arrangement would be like that exhibited by compelling all the armies of heaven, and all the saints on earth, to leave their appointed service to join in the pursuit of an ignis fatuus—will of the wisp. And their liberty, to every rightly affected mind, would be the most contemptible bondage—a nauseous mockery.

An arrangement that would cause the universe to revolve around the moon, as its common centre, and source of light, would not be in accordance with the wisdom of God—it would be false harmony. So is it in all cases where the body is put in the place of Christ, the light of the world. To make a sun of a satellite, to put the earth in the orbit of Jupiter, or to make Jupiters of all the planets, and to enlarge their liberty to correspond with this enlargement of their spheres, without enlarging their capacity, would be an equal departure from the order of God. There must be wisdom in using the truth, on the part of those who receive it, or the wisdom of God can never be appreciated or reciprocated. There must be order as well as devotion. There must be decision as well as sympathy.

The Hebrew Commonwealth.

Among the nations of antiquity, one appeared far different from the rest. It was not founded by a warlike chieftain, struggling up to power, over the necks of prostrate millions. Its leader showed himself to be commissioned by JEHOVAH. Yet he was not exempt from mortality, nor even from frailty. But the lessons he received from the infinitely wise TEACHER, who guided him, are manifest in the consummate skill with which he adapted his institutions to the wants and the best good of his people.

We will now consider some of these works of wisdom.

1. The great fountain of mischief to states, in ancient and modern times, has been the vast inequality which has prevailed among the people. When the laws and customs of a people promote this inequality, by giving increased facilities to the rich, and laying extra burdens on the poor, the effects go on increasing from generation to generation. Then, if the law of entail is superadded, concentrating wealth in the hands of a single heir, the multiplied evils become so enormous, that humanity groans beneath them. Luxury and pride on the one hand work mischiefs morally greater than even the abject submission and poverty on the other. The terrible and inevitable results are now convulsing Europe.

Against this inequality the laws given by Moses interposed an effectual safeguard. They provided for a release from debt, and a restoration to estates, partially at the seventh-year Sabbath, and completely at the Jubilee. Every Israelite was a land-holder, and his land could not be sold. Nor could it be leased beyond the Jubilee. That period was always, silently, though surely, approaching. Whether a man was reduced to poverty by the faults of his parents or by his own,—whether extravagance or laziness led to the alienation of the estate, the Jubilee trump, as it resounded from mountain top and valley, was the signal of its restoration. Then the burden of debt,—like that of BUNYAN'S pilgrim, rolled off from shoulders which had long been galled by it. Then the old paternal mansion greeted the eyes of those who had long been exiled from the inheritance of their fathers.

2. Another fountain of mischief to nations has been the prevalence and growth of a military spirit. This the Mosaic institutes in various ways discouraged. The Canaanites were devoted to destruction for their idolatry and unnatural lusts. The commission for their extermination, therefore, forms no general war code for the nation. Among the Israelites, the raising of a standing army was positively forbidden. Every land-holder was to hold himself ready for military service in case of actual invasion. But the mass of the people, being agriculturists, and owning the soil they worked on, nothing can be plainer than that they could not be devoted to war, and least of all to wars of foreign conquest. Besides, the general equality among this farming people would prevent the great accumulation of gold and silver in quantities which would tempt others to invade them.

It would, of course, have been impossible to carry on war, or arouse an ardent military feeling, without cavalry. But this they could not have without breaking the law, which forbade them to multiply horses.

Again: in all wars except with the Canaanites, the Israelites were forbidden to fight, till offers of peace had first been made and rejected.

MICHAELIS has shown, as he thinks, conclusively, that the sin of DAVID, which has so puzzled commentators, was not a concealed ambition prompting him to number the people, but an open attempt to establish a standing army.

The peaceful spirit of Moses was also shown by his offers to those whose land he must pass through. Instead of plundering or destroying, he offers to pay, even for the water he should drink. SIMON was not molested till he had not only refused to grant a passage through his land, but had himself passed its boundaries to attack the Israelites, thus becoming an aggressor and invader.

It is delightful to think that Moses had discovered the hollowness of that military glory, which so dazzled the unthinking world around him. He sought to lay the foundation of a nation's happiness in the virtue, intelligence, and industry of the individuals who composed it. Of all evils, that which produces the most multiplied and extended mischiefs, is war;—and while the founders of most nations pursued and encouraged it, as a foundation for national glory, he earnestly sought to avoid and discourage it.

3. Agriculture is the best basis of true and lasting prosperity. The encouragement of this may be considered as a third great principle in the institutions of Moses. In his description of the land, he speaks of it as inviting to agriculture—"A land of hills and

valleys, that drinketh in the water of the rain of heaven: the eyes of the Lord your God are always upon it, from the beginning of the year even unto the end of the year. And if you love the Lord your God, and serve him with all your heart, I will give you the rain of your land in due season, that thou mayest gather in thy corn, thy wine and thine oil; and I will send grass in thy fields for thy cattle, that thou mayest eat and be full."

JOSEPHUS, in describing the commencement of Solomon's reign, says, that agriculture was then in a high state of improvement, and that it was the chief pursuit of the nation. The people, not being engaged in foreign trade, built their cities remote from the sea.

But no nation can flourish without internal trade. For this, great facilities were furnished by the three great yearly festivals—the feast of passover, before harvest, the pentecost, soon after it, and the feast of tabernacles, at the time of vintage.* But, as a writer in the *Christian Examiner* well remarks, the people could have the benefits of foreign commerce without engaging in it, as the ports of Tyre and Phœnicia were so near their borders, while the great caravans of the desert were frequently passing by them.

But the expectations of Moses were sadly disappointed. Solomon contributed much to a change in the habits of the people. He engaged largely in foreign trade, and established ports on the Red Sea, as well as the Mediterranean, that he might trade with Tarshish and Ophir, the East and West Indies of his time. He also built Tadmor, in the desert, that he might have a resting-place for his caravans, which is now a marble ruin.

This changed the habits of the people from the simple pursuits of agriculture, the nurse of cheerfulness and health, frugality and independence, and which so often leads to true greatness. A Hebrew farmer was called from the pastures of Midian to be the great leader and lawgiver of Israel. A Roman farmer was summoned from the plough, that he might save the nation in the hour of its greatest peril. And an American farmer was summoned by Congress to lead our armies in their successful struggle against one of the mightiest nations of the earth. It has been well remarked, that the most merciful judgment which Almighty benignity could inflict on sinful man was, to require him to cultivate the earth.

4. Another great principle on which Moses relied for the welfare of the people, was the provision that all the children should be educated, especially in the history and laws of their nation. After their principal laws had been rehearsed in the ears of the people, it was added: "And these words shall be in thine heart, and thou shalt teach them diligently to thy children." Each year, when the passover was celebrated, some child of the family, or the youngest person in the company, arose, at the conclusion, and inquired, What do all these things mean? Then the oldest person present replied by recounting the mighty works of God, in delivering their fathers from Egyptian bondage.

5. Another great feature of the Mosaic institutes, was their tendency to promote union. To this the essential equality of the people strongly tended. The Levites, it is true, were a kind of literary aristocracy;—but all the rest of the people, by possessing land, and being prevented from its great accumulation, were so essentially equal, that there might be said to be neither nobility nor peasantry in the land. Every one knows that union and friendship, sympathy and kindness, must be promoted by this state of things. Most beautiful and touching is the language of that venerable patriarch, whose history, if not written by Moses, was doubtless introduced by him to his countrymen: "If I did despise the cause of my man-servant, or of my maid-servant when they contended with me, what then shall I do when God riseth up! and, when he visiteth, what shall I answer him? Did not he that made me in the womb make him? If I have withheld the poor from their desire, or have caused the eyes of the widow to fail; if I have seen any perish for want of clothing, then let mine arm fall from my shoulder blade, and my arm be broken from the bone." Here, one of the greatest and wealthiest princes of the East, recognizes in full, the claims of the bondman and the pauper to the rank and privileges of brotherhood, from whom it would be a sin to withhold his sympathy. Contrast this with the want of regard for man as man which has been so manifest in all other nations of the earth.

It has been mentioned that the three great festivals promoted internal trade, while, by bringing the people together, they prevented trade from becoming the employment of a distinct class. But they served the more important purpose of promoting acquaintance,

* Some of the great fairs in Germany have grown out of religious festivals.

and consequent union among the people. For a similar object, the national games were established in Greece,—to bind the people of those petty states together. Well did Jeroboam perceive that the people could not be kept separate while they assembled thrice a year to celebrate the same national deliverance, and sing the same songs of rejoicing. In a similar spirit, one of the Arab caliphs tried to draw away the people from their pilgrimages to Mecca, that he might retain them in a separate sect.—And it may be remarked, that the union among our own states does not depend on our common origin, our common history, or our common government; though all these things have their influence. It depends more on the migratory habits of the people, by which families are scattered, and almost every one has a brother, sister, or friend in some distant part of the Union. The bonds of union are also greatly strengthened by the gatherings at Saratoga, the Sulphur Springs, and other fashionable places of resort. Our religious anniversaries also bring people from all parts of the land, who sympathize in some cherished object, and who go home feeling a deeper interest in each other than ever before.

6. Lastly, the welfare of the Hebrew people was admirably provided for by well-arranged checks and balances. A philosopher has remarked, that there are two ways to prevent the aggressions of one part of a community upon another. One is, to take away the occasions of ambitious views;—and the other is, to render their execution difficult. No one could trample on the rights of the people, without attaching a party to his interest, and while few could acquire the means of bribery, few could become so poor as to be the creatures of ambitious men.

It has been charged against Moses that he attempted to concentrate power in the tribe of Levi; but never was there a charge more groundless than this. While all the other tribes were provided with an ample inheritance, the Levites were dependent on their brethren for the bread to sustain their very lives. If, in addition to their other advantages, they had enjoyed an inheritance equal with their brethren, they might have gained dangerous power. But Moses made no such capital mistake. The Levites, according to an ancient prophecy by one of their ancestors, were divided in Jacob and scattered in Israel. And being thus separated, they could not be expected to combine against the people, who had their own persons as hostages for their good behavior. Thus the Levites, though they had abundant means of doing good, were nearly powerless for evil.

N. B. We are indebted to Prof. WINN's recent lectures in this city for most of the foregoing article.

Letter from Bro. Himes.

I have had the pleasure of spending a week with Father MILLER and his family. It has been a week of deep interest to me. His general health is much improved, so that he is able to be about, and busy himself with light work. He is in good spirits, and cheerful hope. The present aspect of the nations is a cheering sign to him of the coming and kingdom of CHRIST, for which he has looked and waited so long, with such intense desire.

In regard to his eyesight I wish to say, that he can discern objects in general,—in most cases he can recognize his friends and acquaintances; but with the aid of the best glasses he could obtain, he is unable to discern letters so as to read. He has attempted to write some, without being able to see the letters he traced. I have an unfinished letter of this kind before me, which he commenced before my arrival, in order to express some of his feelings and views to the saints scattered abroad, who are waiting for the kingdom of God.

THE LETTER.

"Low Hampton, April 10th, 1848.

"DEAR BRO. HIMES:—I cannot refrain from writing a word, though I cannot see. I can but feel that the Bridegroom is coming! The winds which have been held by the four powers are now being let loose. The work of the dashing to pieces of the nations seems to have commenced. The 110th Psalm shows that, at the end, CHRIST'S foes will become his footstool; and that 'the LORD at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with the dead bodies: he shall wound the heads over many countries.' The Stone has commenced its breaking process, and ere the governments held by the ten kings shall be totally overthrown, the kingdom of God will come. The accounts from Europe prove, to my mind, that this work is now begun, and that the saints may 'lift up their heads and look up, for their redemption draweth nigh.' Be of good cheer, be not faithless, but believing. We shall soon see Him for whom we have looked with such anxiety, and waited with patience. I believe and rejoice.

"If it should be true, that the last week of the seventy commenced with the New Covenant, at the death of Christ, instead of the commencement of his

ministry, then all may come out right in regard to the prophetic numbers. There is some argument for the confirmation of the Covenant at the crucifixion. 'For a covenant is of no force until the death of the testator.' If this principle is applied to the beginning of the Gospel covenant, then it could not commence at the baptism of Christ, as has been usually maintained by Adventists. The only difficulty I now see in the way of this view is, in the commencement of the seventy weeks,—at the going forth of the commandment. But I have no means of searching this matter out fully;—I throw out the idea for consideration. If we are to have more light on the prophetic periods, it will be clear and undoubted. We have light enough, however, to show us about where we are, and to enforce upon us the duty of watchfulness and prayer.

"Another thought. If the 'daily sacrifice and oblation' (Dan. 9.27) meant the death of Christ, as we have supposed, then the above remarks on the seventieth week would not be well sustained. But if it refers to the sacrifices of the Temple, as an English writer, in a late No. of the 'Herald,' affirmed, then it is confirmed. In any event, however, a neglect of the light now given, by ministers or people, of the end of the age, would indicate criminal unbelief—guilt before God."

My general health is some improved. But my voice is no better. There never was a time when I more strongly desired to be able to speak than now. But I submit. God is speaking to the world in thunder tones, and will cut short his work in righteousness. May the day of triumph to the church be hastened.

Yours, J. V. HIMES.

Low Hampton, April 29th, 1848.

American News.

A daring proclamation has been issued by the revolutionary youth of Havana, in which they invite the inhabitants of Cuba to assert their independence.

The civil war at Yucatan was still raging at the last accounts with unabated fury.

There are serious doubts expressed, by late communications from Mexico, of the ratification of the treaty.

Incendiarism is rife to an alarming extent in Albany. The Carlton House was fired twice on Saturday morning, and on the same day and the next several other fires were discovered.

Six persons are now in custody at Philadelphia for the crime of murder.

Boston, our own city, has partaken much more largely than usual of the increasing violence of the age, the past week. On Wednesday night of last week, between 12 and 1 o'clock, policeman KIMBALL, while walking his round, saw two men come out of the store of Messrs. GARDNER & THAYER, Water street. KIMBALL immediately ran to the door of the store and found it unlocked; he then gave chase to the suspected burglars, and raised a cry of "Stop thief!" The men dashed up Congress street, into Atkinson street, and as they turned Sister street, watchman DAVID ESTES, of the centre watch, sprang upon one of them and grappled him by the collar. In an instant the burglar drew a pistol and shot ESTES, the ball taking effect in his left side, immediately below the region of the heart, passing through his body, in an angular direction, until it reached the back, almost protruding the skin. KIMBALL came up as the shot was fired. ESTES partially fell upon him, exclaiming, "I am a dead man!" The men were yet in sight, and KIMBALL came up with one of them, when the man drew his pistol and fired at him. Fortunately it was aimed too high, and the charge, two slug shot, lodged in a chamber in the house of Mr. BAKER. KIMBALL finally lost sight of the men. ESTES lay for a few moments alone, when other watchmen came up, and removed him to the residence of Dr. WARREN, Channing street, where he was attended by two other physicians, who rendered all the assistance in their power. About three o'clock he was removed to his home in Nashua street, where he died in the most excruciating pain on Thursday.

The Mayor has offered a reward of one thousand dollars for the detection of the murderers.

On Thursday evening a dreadful affair—the result of sexual attractions and repulsion—took place in Butolph-street. A foreigner by the name of DUTEE, who had been intimate with a Miss ELLEN OAKES, so far as to be published, with a view of marriage, was afterwards refused by her. He armed himself with a double-barrelled gun; went to her residence; discharged the contents of one barrel at Miss OAKES, which has since proved mortal; and then stepped into another room and shot himself. He is still living, but regrets that he was not instantly killed.

Another attempt was made on Sunday morning, at about 2 o'clock, to shoot a watchman in Cambridge. The villain snapped his pistol three times; the watchman snapped his without success, when he felled the rascal to the ground with his hook, and succeeded in securing him.

There has been a serious riot in Portland, Me.,

which resulted in the dismantling of two or three dwelling houses. It arose from an attempt to abduct an interesting young lady, to take her to a nunnery, in N. J. We learn that she has been recovered.

A Query.

To the Editor of the "Advent Herald."—DEAR SIR:—I observe in your notice in last week's "Herald," of the 4th number of the "New Church Repository," edited by Prof. BUSN, that you speak as follows:—

"In perusing its contents, we find (p. 22) an extract from Swedenborg—*Sp. Di. P. 7, p. 130*—which states, that 'the sun, from which nature took its origin, is pure fire.' We believe that Professor Bush teaches that revelation which contradicts scientific facts, cannot be divine. This declaration of Swedenborg is most clearly in opposition to now known facts relating to the nature of the sun, although the ancients did believe it was fire, as Swedenborg says. Swedenborg, therefore, was liable to be deceived, as Davis was, and cannot be an infallible expounder of the Word."

Now I beg leave to enquire, when and by whom any conclusions on this subject have been established, which clearly contradict Swedenborg's statement. I do not ask for conjectures or inferences, though put forth by the most distinguished astronomers; but for "known facts." Neither do I ask you to offer proofs of your assertion; but simply to refer me to the authorities which it is to be presumed you have in your mind. I have not yet been so happy as to meet with them, and you may yourself be surprised to find that the argument drawn from this source against Swedenborg's competency to expound the Word, is far weaker than you imagine.

QUERIST.

Fire is the result of chemical action. Its existence requires the presence of chemical substances, which shall produce the result of fire. As the sun has been in existence 6000 years without any diminution of matter, density, or brightness, it must contain something besides pure fire. HERSCHEL, GUMMERIS, and others, have demonstrated the density of the sun to be about one fourth that of the earth—a little more dense than water. The weight of the sun has been ascertained. Its density and weight prove the sun to be more than fire. Its attraction, drawing other bodies to itself, is another evidence.

The authorities we had in our mind, were HERSCHEL, WHISTON, OLMSTEAD, DICK, BRADFORD, and others. On turning to their writings, we find less said upon the nature of the body of the sun than we supposed. BRADFORD rejects the idea of the sun's being inhabited, but says nothing against the body of it being opaque. HERSCHEL reasons very logically, to show that the body of the sun is often seen through its luminous atmosphere. It may be said, all this is only on conjecture and inference. We admit that the nature of the sun may not have been demonstrated; but will "Querist" inform us how pure fire can possess the properties known to be possessed by the sun?

EUROPE.—Every eye is now looking towards Europe. Our foreign news will be found particularly interesting. As Bro. NEEDHAM has remarked, "we ought not to speculate, but guarding our words well, we ought to speak to the encouragement of the household of faith." It will be understood that the rumors of republics in Prussia and Austria were unfounded. There seem to be in Europe six great points of interest. 1st, the republican movement in France, which would hurl every throne to the earth. 2d, the personification of absolutism in Russia, NICHOLAS, who is watching with an eagle eye where he may strengthen his own possessions. 3d, Austria, an assemblage of kingdoms which seem to be parting asunder by the repulsion of opposite interests. 4th, the Germanic states, which seem to be drawing together more closely than ever, and at the head of which the popular king of Prussia is endeavoring to place himself. 5th, Italy, which is also being concentrated and united under the polished CHARLES ALBERT, king of Sardinia, who, with an expected army of 250,000 men, bids fair to be the NAPOLEON of the South of Europe—backed by the Pope. 6th, Great Britain.

"Descriptive Catalogue of Valuable Books Published by John P. Jewett & Co., No. 23 Cornhill, Boston."

This is a very neat pamphlet of 36 pages, in which the publishers give full descriptions of, and the opinions of judges respecting, the several very valuable school and other books, published by them. It is designed for gratuitous distribution to teachers, school committees, and others who wish to become acquainted with the best series of school books extant.

"The Battle of Armageddon; or the Word of God against the World, containing a review of the forces which are gathering under the banner of the Messiah, and of Satan, to the Battle of the great day of God Almighty." By J. P. WEEHCE.

We have received and read a copy of the above.—It is a 12 mo. of 64 pages, and is written in Bro. WEEHCE's vigorous and forcible style. Some of his conclusions are very logically deduced, but from others we should be obliged to dissent. Those wishing for the work will direct "J. P. WEEHCE, Cincinnati, O." Price, 25 cts.

Correspondence.

The Kingdom of Christ.

To form a clear conception of the dominion of Christ, we must remember that the Scriptures distinguish between the kingdom of the Father and that of Christ as Son. The kingdom of the former includes the wide universe of creation, its planetary and stellar systems, the highest heavens above, and hell beneath—all are embraced in this immense empire. And although Christ is exalted above all these, God having "set him at his own right hand in the heavenly places," (Eph. 1:20,) and in this sense acts as King over universal nature; yet besides this, he has a distinct, special, and limited kingdom, one that is peculiarly his own. Let us examine this interesting subject under the following aspects.

I. Christ's original kingdom.

II. The kingdom in its revolted condition.

III. The kingdom restored.

IV. Its blessedness.

I. The original kingdom of Christ was the earth in its paradisaical state. It was his by creation. John 1:3—"All things were made by him; and without him was not anything made that was made." Col. 1:16—"For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him." Thus we are taught, that Christ, as the co-efficient agent of the Father, was the author of this sublime work. Besides this, we are informed that the world was created for him,—for his use, his pleasure, and his glory. Omniscience could not discern a more important object in the creation of the world than this. Nothing could more effectually attest his matchless excellence and unrivalled glories. When Christ announces himself as the end for which the earth exists, he challenges to himself the admiration of the universe.

That this is Messiah's world, and more particularly that the newly-created earth was his original kingdom, is also evident from all those passages which describe him as King prior to his incarnation. The Scriptures speak of him as King before he was born of the Virgin Mary. David speaks of him as such in the 45th Psalm. Epithets of commanding excellence are applied to him,—"grace is poured into his lips,—he is fairer than the children of men, and a victorious and majestic prince. The church, under a former dispensation, acknowledged his royalty:—"The Lord is our judge, the Lord is our lawgiver, the Lord is our King."—Isa. 33:22. This kingdom was appointed him by the Father; hence he says (Luke 22:29)—"I appoint unto you a kingdom, as my Father has appointed me." In this passage there is no intimation that the time of the appointment of the kingdom was after the personal appearance of Christ on the earth. The world, before it was formed, seems to have been the appointed kingdom; and after he came in the flesh, his right to it was confirmed by the Father, because of his (the Son's) work of mediation; so that he has a two-fold right to the world,—that of creation, and of purchase, by his blood.

The beauty and blessedness of his creation was every way worthy of its exalted author. A beautiful image of heaven, he originally formed the earth a delightful habitation for a race of holy beings. Encircled by ever-living beauty and magnificence,—its air and waters teemed with life,—immortality breathed in its winds, and flowed in its streams. Copying from the diversified pictures of beauty that dwell in the depths of his uncreated mind, the Saviour made our globe the palace of immortal beings,—a habitation which angels beheld with delight. And of this creation, man was constituted the subordinate head and lord, dispensing order, peace, and happiness. He was also made its priest, to offer morning and evening, for the earthly creation, the sacrifice of thanksgiving. Such was the original kingdom of Christ.

II. The kingdom in its revolted condition. The Eden state of the earth was not of long continuance,—a sad change came over its bright scenes. Sin entered the world, and love, and joy, and peace, and happiness fled away; so that the kingdom in its revolted condition is the fallen state of man. Satan, as a usurper, took possession of the dominion, seduced our first parents, and with them their numerous offspring, from their allegiance to God,—established a kingdom of his own, in opposition to that of the lawful sovereign. We are not to infer that Christ was unable to defend his dominions from the incursions of satanic invaders. For wise reasons, which, perhaps, we cannot fully understand, sin, with its train of destroying evils, was permitted to make its entrance upon the world. Once the image of God, man, through the Adamic apostasy, became moulded into a monster of vice, so that the traces of his footsteps through the world are those of oppression, blood, and death. And who can estimate the sufferings that grow out of such apostatizing guilt? The infant agonizes and dies in the cradle. Youth are everywhere beset with the ills of life. The middle aged are hunted through all the lanes of life by sickness, and pain, and sorrow. And old age, furrowed with wrinkles, and bending under the accumulated infirmities of nature, resigns his breath, and passes into the grave. The earth, subject to the curse, is an object of the divine displeasure. Raging storms plunge multitudes into the deep. Forked lightnings, as the arrows of the Almighty, instantly transfix their victims. Famine sweeps its millions into the grave. Pestilence, "walking in darkness," drives its nations off the stage of action. Volcanoes, with a deluge of fire, overwhelm entire towns and cities. Death, once in thirty years, empties the world of its inhabitants.

Though the operations of sin in this revolted portion of the King's dominions, has produced a scene of wide-spread confusion, yet temptation, in the hands

of the usurper, has become a science, and sin is reduced to the regularity of a system. The dominion acquired by Satan is termed by Christ a kingdom, one which the enemy holds by right of supremacy of guilt. He has continued to plant his throne between the pious and Deity, thus intercepting the homage due to the lawful Sovereign only. For ages previous to the Divine advent, the world seemed almost entirely subject to the usurping power, and was portioned out and ruled at pleasure, as if held by delegation from God himself. Nor did Judea itself, though hallowed by promise, and by the sacred emblems of the religion of heaven, form an exception to this infernal sway. It formed a part of the universal confederacy. Many of its inhabitants were marked, and sealed, and fitted for hell by demoniacal possession.

In the fulness of time, the rightful Lord placed himself personally in the midst of this foul scene of revolt, and everywhere surrounded by enemies of malignant hatred, prepared himself to dispute the sovereignty of the destroyer. And has it not occurred to the New Testament reader, that Satan himself tacitly acknowledged the right of King, claimed by Christ, by attempting to allure him to himself by offers worthy of a king only? These were the kingdoms of the world, and their glory. It was a splendid vision of a thousand provinces! This was a recognition of the Saviour's divine right to rule,—a concession of the rightfulness of the Son of God to the diadems of earth. And if emity confess the right, the loyal friends of the crown surely will not refuse their assent. Nor have they. The Father acknowledges the regal office of the Son. Says Jehovah (Psa. 2:6)—"I will set my King upon my holy hill of Zion;" (45:6)—"Thy throne, O God, is forever and ever." Prophecy, in glowing colors, describes his regal dignity. Thus Balaam (Num. 24:17)—"There shall come a star out of Jacob, and a Sceptre [i. e., a sceptre bearer] out of Israel." And again (Jer. 23:5)—"A King shall reign and prosper," &c. And at his birth, the wise men of the east did no more than what the nations of earth ought to have hastened to do, viz., to acknowledge and worship the new-born King.—Earth's richest treasures, and most exalted honors, all laid at his feet, would have been an offering none too great to express to him its willing homage.

Nor does Christ himself deny his right to the appellation of King. When he came into the world, he came "to his own" dominion. John 1:11—"He came to his own, and his own received him not." And this testimony of John the Saviour does not contradict. By what authority this verse is referred by commentators exclusively to the Jews, as "his own," we know not; the connexion justifies no such exposition. To the Jews, Solomon was only another name for all that is excellent in wisdom, and splendid in royalty; and yet, illustrious as he was as a monarch, Christ did not hesitate to say—"Behold, a greater than Solomon is here." And when interrogated by Pilate relative to his claims as a King, his reply contained no intimation of a denial of the truth. And what malignant hate, designed as a mockery, was made an immutable truth.—The cross advertised its victim as "the King of the Jews." It attested his right to the throne of the world.

And what though earth, in the day of his visitation, did not recognize him as her Lord? This did not invalidate his claims to the supremacy of the world. His title to its dominion was still good. Now, like the Nobleman, he is gone into a far country; yet his personal absence is not the abandonment of his territory. And though, the splendors of his throne do not dazzle the nations; though his glories are veiled from their sight, yet he waits for the filling up of his mystical body, yet he is really King, and his thoughts still come down to earth, where he is yet to realize the brightest visions of glory. A period is set to the triumph of evil.

But before we speak of the restoration of the kingdom, it may not be improper to mention a few passages which refer to it in its revolted condition. "But the children of the kingdom shall be cast out into outer darkness."—Matt. 8:12. Here, the "kingdom" evidently means the world as it now is, in a revolted state, in which the Jews, as the national people of God, have been recognized as children of the Most High. "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend."—Matt. 13:41. In this verse, the earth is described as Christ's alienated kingdom, from which the wicked are to be removed at his second coming. The intelligent reader of the New Testament will be careful to distinguish between the passages which apply to the kingdom in its revolted form and the preparatory measures to its recovery and regeneration. The greater number of passages, where the kingdom is mentioned, undoubtedly refer to its restoration, of which we shall now speak.

III. The restoration of the kingdom.

Reason suggests, irrespective of Revelation, that he who is infinitely pure, and delights in holiness, will not permit the evils of sin to exist always,—that he will restore his revolted province to a harmonious connection with the rest of the universe. And what reason renders probable, the Bible describes as certain. For God sent not his Son into the world to condemn the world, but to save the world.—John 3:17. It matters not whether the term "world," as used here, means the earth and its race of believers, or the earth only; in either case, the deliverance of the globe from the destroying curse is plainly taught. All Greek scholars know that the term *kosmos* generally has the signification of "world," aside from its inhabitants. "Whom the heavens must receive until the times of restitution of all things."—Acts 3:21. The Greek word for restitution, it is well known, signifies the restoration of things to their former state; that is, their paradisaical state. These two passages are only a specimen of a numerous class, that teach the same thing. To regain all these things, is a

"consummation devoutly to be wished." The Son of God is revealed as the great Author of this stupendous work. To restore the race of believers to the enjoyment lost by the apostasy, he left the heavenly world and lived in this, a frail, suffering man, and died a death of shame and agony. He created Paradise at first, and he will create it again. He who communicated refined affections and spotless holiness to our first parents, will communicate them again to his redeemed posterity. He has declared that he will create "new heavens and a new earth" for the reception of his ransomed millions. The difficulties and magnitude of the work demand his personal presence; hence the necessity of his first and second advents to our earth,—the first as a part of a stupendous system of preparatory measures, for the recovery of the revolted kingdom, extending through time; and the second, to execute his purposes, for which the dispensations of all previous ages were arranged, and to which all the events of Providence are tending. Yes, he must come personally, for the work to be done demands the exertion of Omnipotence; and that work—a short one—is the purification of his long lost dominion. This is to be effected by gathering out of his kingdom all things that offend,—turning upon apostate spirits the key of the bottomless pit,—destroying wicked men by judgments unparalleled,—dashing in pieces the false religious and political systems of earth, and consuming the globe by devouring fire. In describing the solemn pomp of this scene, we cannot overcharge the picture with physical terrors. Sinai had its apparatus of quailing terrors,—its sublime blackness of darkness,—its sound of a trumpet waxing louder and louder, and its hosts of ministering angels; but this was only a private scene. Bethlehem had its signs and wonders,—Calvary its tale of prodigious things—its darkened sun and affrighted earth—its terrible images of sublimity; but this—all this—passed away, and the earth rolled on in its usual course. And the coming King will appear in circumstances of still greater pomp—in clouds of wrath—opening his stores of fire upon man and beast, rivers and seas, plains and mountains of the earth. Such will be the scene when he accomplishes his mighty work of restoration. Earth will be purified from its guilt,—its stains wiped away, and it will surpass in grandeur the fascinating description of poetic song. And may we not in Christ's ministry, at his first advent, find a scene typical of this purification? "And Jesus went into the temple of God, and cast out all them that bought and sold in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves."—Matt. 21:12. He would teach that this was his holy place, though made a scene of sacrilegious traffic, and that he had a right forcibly to eject these devotees of Mammon, and that in like manner, "suddenly coming to his temple" of the world, he would cleanse it of all its pollutions.

And the nearness of this glorious restoration gives additional interest to the subject. The breaking out of the late French revolution before it was expected,—an event threatening to involve Europe in a bloody war,—the reigning spirit of a mad democracy, of a mocking infidelity, and of devouring tyranny,—all indicate a rapid fulfilment of prophecy. The days of the reign of Satan are well numbered,—the chain that is to bind him is well nigh forged, and the fires which shall encircle him are already kindling. The prince of the power of the air is about to take his flight, followed by the routed remains of his imperial state, and the fragments of thrones, dominations, and powers of six thousands years of tyranny scattered to the four winds. All in heaven is ready for the great consummation; each angel, as an agent of Providence, is at his post; each vial of judgment waits to be discharged on the foes of the conqueror. All things are nearly ready for the sabbath of time—the jubilee of the world to come. Who can look into the roll of prophecy without the full conviction, that all these events, ushering in the Messiah's reign, are on the eve of their accomplishment! The Apocalyptic trumpet is now ringing through the world, calling upon Christ's chosen ones to be ready,—"to lift up their heads, knowing their redemption draweth nigh." This leads us to consider,

IV. The blessedness of the restored kingdom.

1. Of the earth itself.—It is to become the seat of all that is grand and wonderful,—all that is refined and exquisite. No one can read the description of Eden paradise as given in Genesis, without the most thrilling emotions. The serenity of its sky, the splendor of its sunshine, its scenes of surpassing loveliness, its trees heaven high, its generous, never-falling fruits, of spontaneous growth, its tree of life, for the use and pleasure of its blissful inhabitants,—all fill the heart with rapture. And it is a transporting thought, that our earth, now withering under the curse, is to smile again in its primitive beauty. The last two chapters of the Apocalypse—a specimen of the most sublime, inspired effusions—describe the bliss of the regenerated kingdom, by objects the most beautiful and magnificent. No human descriptive writing can equal it. The earth then will then be brought back into harmony with the holy universe, and rejoice in the honors which it brings to Christ. How will its mountains echo bliss to the valleys, and the valleys roll it back again to the mountains! One continent proclaims it to another, that "the kingdoms of this world have at length become the kingdoms of our Lord and of his Christ."

2. Its blessedness, in part, will consist in the glorification of the righteous. This consummation of the divine glory will be the completion of human happiness. Then man will have found his only proper place, and his ultimate end there will be rest, and putting on the crown of love, will enjoy an eternal sabbath. The will of God, done as it is in heaven, will be the days of heaven on earth. Every habitation will be a house of God, and every occupation a holy exercise. The universal mind of man, pure and un-

ruffled, will become a source of all-prevailing peace; and his virtues reflect the glories of Christ, as the colors of the rainbow round about the throne. Nothing will ever enter there to annoy them; no tempting Satan to seduce them; no mocking atheism to ridicule; no persecuting popery to imprison and destroy; no Mohammedanism with its crescent and sword; no paganism to drag its bleeding victims to its polluted altars; and no Juggernaut grinding its way over prostrate bodies. Death and sorrow, disease and pain, will have fled forever. Rebellion will have spent its force; the war trumpet will have blown its last blast; the last shout of battle will have expired, and peace will have diffused universal serenity within, and harmony without.—The earth will be bathed in the light of peace, of love, and of purity.

3. In all this Christ will be glorified. Then all the visions of glory that cheered him in his work of suffering and death, will be realized. What bliss will be his, when he sees the new creation dawn,—the saints raised from their graves, to hail its light, and to enjoy the fruits of his purchase. Amidst the glories of the restored kingdom, he will find his reward. He will be satisfied when his prayer is answered, that his people may be with him and behold his glory. "All this is no ideal picture."—"I have sworn by myself, the word has gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, and every tongue shall confess," &c. This is the hope of the saints, the delightful theme of prophets and martyrs,—the millennium of the Bible. This is "Paradise regained;" one, too, that is to be formed for eternity,—it is destined to remain.

E. TUTTLE.

Christ the Subject of Prophecy.

John 1:1—"In the beginning was the Word, and the Word was with God, and the Word was God."

Why is the Saviour called the "Word of God?" Because it is through him, primarily, that God has spoken to men. Were it not for him, God had never spoken to man since the fall. He is the convergent glass which collects all the rays of prophetic light, in both the Old and New Testaments, into a focus on the kingdom. Remove that, and the focus is lost.

1 John 5:7—"There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one."

Rev. 19:13—"And he was clothed with a vesture dipped in blood: and his name is called The Word of God."

John 1:14—"And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth."

Again, "He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned."

"What shall we believe?" The record which God gave of his Son. 1 John 5:10, 11—"He that believeth on the Son of God hath the witness in himself: he that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life; and this life is in his Son."

John 8:18—"I am one that bear witness of myself; and the Father that sent me, beareth witness of me." What, in particular, is the record which God has given of his Son?

The Bible. Peter shows, in Acts 3:18, that God had showed the sufferings of Christ by all the prophets, and in verse 21 he declares that all the prophets had also spoken of the restitution of all things, when the heavens should reveal him. And in his first epistle, 1:11, he declares that the prophets searched diligently to ascertain the kind of time (whether literal or prophetic) which pointed to his sufferings, and the glory which should follow. And so fully is Christ the subject of all the prophecies, that the blood of all the prophets, most or all of whom were slain, was visited on the generation which crucified him. I.E.T.

Letter from Bro. A. Smith.

BRO. HIMES:—My confidence is increasing, and my faith is strengthening in the near approach of our blessed Saviour;—yes, now is our salvation nearer than when we believed. The promise will soon be realized by the dear children of God, who are looking for him. Soon they will see him, and be like him. Who among us are prepared for so great a change, and such a display of glory!

Dear brethren and sisters of the Advent faith, how soberly, righteously, and godly ought we to live in this present sinful, unbelieving, scoffing world! Let our conversation be in heaven,—heavenly, heavenly,—such as we are willing should be recorded there. And if we are Christ's, and Abraham's seed according to promise; if we have living faith, and are dead with him, dead to the world; if we have crucified the flesh and all its lusts, to all the allurements of this world, its riches, honors, vanities, and follies, then surely will our conversation be in heaven, and on heavenly things, and we shall not be ashamed of the heavenly record; for where our treasure is, there will our hearts, and thoughts, and desires be also. Our richest treasure, our dearest friend, Jesus, is there, and all who love and delight in him will meet there, a glorious company! All we can expect, desire, or ask for is there. Our hope is in heaven,—our life is hid with Christ in God. The world know nothing of our communion with the Saviour,—all is hidden and unseen, except the outward evidences of this hidden life. Let us be careful and watchful that our conversation is in heaven.

I am grieved at the divisions in the Advent ranks. I have often felt anxious to drop a word on the subject of the state of the dead, and had prepared a few thoughts for the "Herald;" but feeling conscious that I could add nothing to the light which had been given, I concluded not to trouble you and the brethren.

ren with any reflections on the subject. If those who hold as Bro. Needham does, feel as he has expressed himself, self-confident, and willing and ready to discuss the subject as long as time lasts, I suppose all exertions are vain. The Bible must be the only guide. If those who hold to the conscious state of the dead, will adhere to the principle, that the death of the body is the sleep of the soul also, and that the inner man, which has put on Christ, has Christ within, eternal life, life that shall never cease to exist, to be in exercise, the inward man renewed day by day eternally, although the outward man perish, yet the inner man shall never die, and never sleep an unconscious sleep; if they will disbelieve these plain truths we cannot avoid it. Sorry am I that our brethren should advocate the doctrine of the annihilation of the wicked. I say this because one brother here believes in the annihilation of the wicked, and his proof for his doctrine are the same scriptures which others present to prove a conscious state of the dead. It is but a short step from the doctrine of the unconscious state of the dead to that of annihilation; and it leads into it very naturally, and without much difficulty or sacrifice.

I commend the course you have pursued, dear Bro. Himes, in relation to this and other controversies, and I hope you will be directed aright, and will avoid all controversy as much as possible, but not to the dishonor of truth, however, and especially the great and important doctrine of the Second Advent. It is the cause of God, and Satan is aware of it. To cause divisions among the professed people of God, and to divert the attention of the unbelieving world, in order that he may destroy as many souls as he can, is his work and determination.

I am not a little concerned for your health. The Lord bestow his healing blessing, and strengthen you for your duty in his glorious cause. I know how to sympathize with you. Although our complaints differ, I know something of your anxiety to save the cause of our Lord. I would be willing to be spent in his service. Had I the health, I would wade through cold and heat, wet and dry, to sound abroad the near approach of the blessed Lord, in his everlasting kingdom.

I was greatly pleased with the letter of the correspondent to the Methodist paper in New York, which was copied into the "Herald." It ought to be placed in the hands of every Methodist, and especially their ministers, in our land. I was also pleased with the address to the Scotch association of ministers in Edinburgh. It is encouraging when ministers come up to the work with such boldness, and evident Christian love and obedience to the word of God, and preach the whole truth.

I admire your short, plain, yet decisive answers to Mr. Keitchum's letter. I should be pleased if I could persuade every spiritualizer to read his letter; for he has given a plain and correct view of their opinions, although very many of them do not understand the doctrine. A Presbyterian minister said to me not long since, when I inquired of him if the Bible taught a resurrection between the first and second fruits? He answered in the negative. "What resurrection is intended in Rev. 20th?" I asked. He said he did not know, as he had not examined the subject; but that he would do it. I asked him if he was doing right in preaching and maintaining that of which he had no understanding? But such a doctrine is preached; it darkens the mind, and weakens the faith of those who believe it, and a great loss must be sustained here and hereafter. May our conversation always be heavenward, for there is a book of remembrance,—a record in heaven; let us think, speak, and act accordingly. That record will soon be exhibited. Christ will soon appear, in the days of the ten kings or kingdoms, and dash to pieces all the kingdoms of the earth at once, not little by little, until all are converted. To convert and prepare them for Christ's coming kingdom, does not agree with the idea of being dashed to pieces,—destroyed by the brightness of his coming.

What glorious promises are ours who look for such a splendid revelation. May that kingdom soon come, is the hope, expectation, and prayer of your weak and unworthy brother from day to day.

Sandgate (Vt.), April 19th, 1848.

From the Church in New Bedford.

It is recorded, from the mouth of the Lord, that "the wise shall understand." From the nature of this promise—from its position in prophecy, we conclude, confidently, that there will be some "worthy" ones who, in contrast with "the wicked," will be, in God's esteem, "the wise,"—that they are those who, like Daniel the prophet, "searched and inquired diligently," in order to understand the prophetic word in its application to this "time of the end"—to our age and duty. It is not our purpose to argue, so much as to state some plain truths from known facts, or admitted premises. The Lord graciously direct and bless.

I. The four great Gentile kingdoms, with all their predicted changes, save the closing one, having existed, we ought to know that the kingdom of God is about to be established. We may with a full assurance of faith believe, that the events now occurring among the excited nations, are immediate precursors of that blissful consummation. From the Mediterranean Sea to the Baltic,—from the Bay of Biscay to Turkey, the cry of "Reform," and the shout of "Liberty," have gone up. All Europe is in a blaze of excitement.

II. We are confirmed by the consideration that the "seven times," dated as Sir Isaac Newton does, expired this spring. "The time appointed," Dan. 8, from the last date that can be given it, in harmony with the 69 weeks, expired this spring. We are now in the anniversary season of the siege and destruction of Jerusalem by the Babylonians and Romans. Also of Israel's exodus from Egypt, their entrance into the land of promise, and their return from captivity in Baby-

lon. Now, admitting what is true, that our dates, like those of Joseph Wolff, are near the truth, then it must be supposed, nay, believed, that the upheaving of European society is of God. The fiery, but hitherto pent-up passions of the populace, rush out with spontaneity and power like that of the fires of their own terrible volcanoes. But all seems directed by a determinate agency to some dreadful end. That agency is, we believe, Divine. If this sudden, spontaneous, resistless outbreak is of God, then we conclude that we are right in our general understanding of prophetic time; for in all the authentic records of prophetic fulfilment, there has never been a false event, such as is predicted at or near the right time. Prophecy being to the events of Providence, as the mould to the metal cast in it, it is clear that the events must evolve in form, time, and order of sequence, just according to holy Scripture.

III. The rush to and fro—the increase of knowledge, which were to characterize the time of the end, have constituted the remarkable feature of this age. Having had, also, the darkening of the sun and moon, and the falling of the stars,—"distress of nations with perplexity," with the proclamation of the Lord's coming, we ought to lift up our heads, knowing that our redemption draweth nigh.

IV. The scope of the prophecy, Dan. 7:9, justifies faith that the thrones of the kings, identified with the beast, shall be *razed*—the word signifies lifted up, with the subordinate idea of taking away; or, as in our version, "cast down." See Dan. 8:11—"The daily sacrifice was taken away." The original of the word in the Hebrew is the same as that rendered "cast down," 7:9. The connection of the word in chap. 8:11 is such as to determine its meaning. It cannot be "set up," or "placed,"—it must mean "taken away," or "cast down,"—consequently, as the scope of the prophecy warrants (not to say requires) this meaning in chap. 7:9, we may make the use of the word in chap. 8 to decide its import in chap. 7.—"I beheld till the thrones (of the kings) were cast down."

The throne of God is "the fiery flame,"—"the white cloud," white as the light of lurid fire; or the quaternation of living ones, with their quaternation of wings. This throne of Jehovah cannot, consistently, we think, be referred to in the first clause of the verse. Mark! Other thrones than those of Jehovah and of the earthly kings are not necessarily referred to; because there are no other agencies revealed in that immediate connection. As the "throne" of God is singular, and "the thrones" of the first clause are plural,—as they *ought* to be "cast down," and are to be cast down, we believe our version is correct,—the daily was taken away; "the thrones were cast down."

V. This seems assured to us by Rev. 17th. The horns of this beast—the governmental organizations unowned, reign "one hour with the beast,"—they give their power and strength unto the beast, till the words of God are fulfilled. "They are of one mind," and agree "to follow the central power—the woman, in that 'great city which reigneth over the kings of the earth.'"

Now what do we see? The "thrones" of "these kings" are "cast down." The French king inherited the title, "the eldest son of the church." The French throne was once the firmest prop of the Pope-dome; hence it was meet that it should be first "lifted up—taken away," or "cast down."

Who apparently rules this whirlwind tempest, and seems ready to enrich himself with the mighty wreck? The Pope is seen riding on the highest crest of the forward wave of Reform, as if Satan could be an angel of light! "Pio Nino is on every tongue," says a writer from Genoa. "Pius the Ninth is the man of the age," say the multitude. He has "all the honor of emancipating Italy," say the Milanese. To crown the whole, an apostate Jewish Rabbi ascribes to this latest embodiment of "the mystery of iniquity," the hallowed honors of the Messiah!

VI. The new prophetic symbols, most happily, if not intentionally, express this grand idea. The beast bearing the harlot mother appears with horns, but no crowns. In the previous symbol they had crowns; but now the crowns have fallen—"the thrones are cast down," yet the grand national distinctions remain "one hour." The great, unblushing harlot rides the beast in scarlet—she "sits a queen." Having, by a providential necessity, taken "a new tack," a breeze is raised, and now she is, with the strides of an emperor, moving for a universal triumph. But "the hour" will soon close. The horns will, as soon as "the words of God are fulfilled," turn, "hate the whore, tear her flesh, and burn her with fire." "Her judgment shall come in one day, death, mourning, and famine,—she shall be utterly burned with fire; for strong is the Lord God who judgeth her."—Amen. (In behalf of the brethren.)

New Bedford, April 25th, 1848. J. B. COOK.

From the Church in Southwark.

DEAR BRO.:—We still continue steadfast in the apostolic doctrine, striving together for the hope of the Gospel, endeavoring to keep the unity of the spirit in the sacred bond of peace,—looking for that blessed hope, even the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity; and purify us unto himself a peculiar people, zealous of good works. O joyful salvation! What a precious redemption! Thanks be unto God, who hath redeemed us from the power of darkness, and hath translated us into the kingdom of his dear Son, who hath saved us, and called us with an holy calling; not according to our works, but according to his own purpose and grace, given us in Christ, in whom we have redemption, even the forgiveness of sins; who hath also sent forth the spirit of adoption into our hearts, by which we cry, Abba Father; and by which he hath sealed us heirs of the purchased possession,

until the redemption thereof. And thus having the spirit of adoption, we wait for the adoption, to wit, the redemption of our bodies,—when we shall receive our birth from above,—yea, when a nation shall be born in a day, in order to inherit the kingdom of God, for in this we earnestly groan, desiring to be clothed upon with our house which is from heaven, that mortality might be swallowed up of life.

"O what a blessed hope is ours,
While here on earth we stay."

What though our course here is one of war and conflict; yet if we endure patiently, it will but give a greater zest to the effulgence of the far more exceeding and eternal weight of glory which is to be given us in exchange for our sufferings, which are to be, as it were, but for a moment. For thus saith the Lord, "Yet a little while, and the indignation shall cease, and mine anger in their destruction." And can the Christian say: "This is the portion of them that spoil us, and the lot of them that rob us." If we suffer with him, we shall also reign with him, and thus be glorified together."

What though the thrones are being cast down, principalities and kingly powers are being laid in the dust, and the institutions of earth are bursting with a crash like that of thunder, and the news thereof flies through the world with the rapidity of lightning, and thus produces the great confusion of voices that now exist! Let the world totter on its base; for,

"Rests secure the righteous man,
At his Redeemer's beck;
Sure to emerge and rise again,
And mount above the wreck."

O, what joyful tidings to the lover of Jesus ought that to be which is heralded to us so frequently!—that the powers of earth are crumbling to pieces, and all mortal things are being shaken! Yes, the great Governor among the nations will overturn, until He comes whose right it is, when the kingdoms of this world shall become the kingdom of our Lord and of his Christ, and he shall reign forever and ever;—when he shall still the tumult of the people, and make war to cease to the ends of the earth,—when he shall be revealed in flaming fire, and with all his mighty angels, taking vengeance on them that know not God and obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in all his saints, and to be admired in all them that believe in that day.

While we rejoice that our redemption is so nigh, our prayer to God and our heart's desire is, that others might be saved. And we would fain save them with fear, pulling them out of the fire. But if in this we cannot succeed as much as we desire, we are determined to preach unto them the gospel as a witness, and to follow peace with all men, and holiness, without which, we are assured, no man shall see or enjoy the Lord.

Yesterday (Sunday, April 23) nine joyful and happy souls went down into the water, and were baptized by Bro. Young in the likeness of their Saviour's death; and we trust the great event of which their emerging from the liquid wave was an emblem, is not far distant, when the sea shall give up all the righteous dead, and the earth no more cover her slain. But the redeemed of the Lord shall return and come with singing unto Zion, and everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and mourning shall flee away. The good Lord hasten it in his time. Amen.

(In behalf of the Second Advent Church of Southwark.) Yours, waiting for the consolation of Israel,

WM. D. RITNER,
WM. YOUNG.

Philadelphia, April 27th, 1848.

Letter from J. A. Burk.

DEAR BRO. HIMES:—I am only fourteen years of age; and yet I hope the Lord, for Christ's sake, has forgiven my sins. During the year 1843, I was awakened to see my lost condition as a sinner, under the preaching of Mr. C. Turner. I called on the Lord for mercy, and I believe he heard my prayers, and spoke peace to my soul. I then resolved to obey him in all things. At the age of ten I cheerfully submitted to the ordinance of baptism, after which I once partook of the Lord's Supper, and for about three years I remained steadfast in the faith, and I humbly hope that my ways pleased God.

About one year since I began to neglect prayer, and, consequently, to backslide from God, and in very deed "turned from the holy commandment once delivered unto me," and was left, as it were, to crucify the Saviour afresh, and put him to open shame. I had so far departed from God, that I occasionally joined with my wicked companions in speaking against those who were looking for and loving the appearing of Jesus. And I remember once calling Bro. Miller a second Mahomet, for all which I am exceedingly sorry, and do heartily confess my sins to God, and also to them.

I can never praise God enough for his goodness to me and others in this place, by sending two of his faithful servants, Bro. Chapman and his companion, to awaken us from our slumbers, and instrumentally to prepare us to meet the Lord at his coming. They have spent two or three weeks with us, during which Bro. C. preached day and evening to good effect.—The church is greatly revived. Many backsliders have been reclaimed, and a few precious souls have been converted to God. Baptism and the Lord's Supper have also been administered once more to us, for which all the brethren unite in giving praise to God.

Of the above-named backsliders, I consider myself the most criminal, for I grieved my parents, and many others who truly loved the Saviour, and were looking for his speedy return. But the Lord, in great mercy,

has again forgiven my sins, and healed all my backslidings, for which I desire others to unite with me in giving praise and glory to his great name.

Permit me to say to backsliders,—and especially to the young,—Return unto the Lord: O come, without delay, for the door of mercy will soon be closed, and closed for ever. Then the poor sinner will seek, but seek in vain.

I wish to say to the dear Advent friends who read this, Do pray for me, that I may continue steadfast unto the end; for should I backslide again at this late hour, I fear I must certainly be lost.

Truly yours, waiting for the Lord.

Massena (N. Y.), April 11th, 1848.

Letter from Bro. H. S. Smith.

DEAR BRO. HIMES:—It is written, "Offer unto God the sacrifice of praise and thanksgiving continually, the fruit of our lips, giving thanks to his name." And it is just the state of mind I now enjoy, and ever desire to be in. The "little flock," of the children of the kingdom, in this place, have been quickened and established through the faithful labors of Bro. Pinney and Bywater. God was with them, and through them gave us light from the sure word of prophecy. Praise the Lord, all ye that fear him, for the day is dawning, and the day-star is rising in our hearts, while we remember the former things of old, which God hath spoken by the mouth of all his holy prophets since the world began,—declaring the end from the beginning, saying, My counsel shall stand, and I will do all my pleasure; yea, I have purposed it, I also will do it.—Isa. 46:9-11. Help is laid upon one that is mighty, even "He that liveth, and was dead,"—who says, "behold, I am alive for evermore, Amen; and have the keys of hell and of death."—"Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same; (for what purpose?) that through death he might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their life-time subject to bondage."—Bless the Lord, O my soul, who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God our Father. The blessed Jesus knew the will of the Father, and he says, "This is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." John 6:39.

I am much comforted by the epistles of my brethren in the Lord. Beloved, to do good and communicate forget not; for with such sacrifices God is well pleased. The restitution of all things, as revealed in the Scriptures, is very full of comfort and edification to those who are striving to be numbered with the blessed who shall inherit the earth, and enter into the joy of their Lord at his glorious appearing.

Yours, in the love of Jesus.

Auburn, April 22d, 1848.

Sister EMILY J. PHELPS writes from Alburgh (C. W.), under date of April 1st, 1848:—

BRO. HIMES:—I am right glad that you have no time for controversy. I hope the Lord will increase you more and more in righteousness, that you may turn many to the Lord, and you yourself shine in his kingdom. The little flock here is striving to suffer with Christ, that they may also reign with him. Our meetings have been rather small of late, some of the brethren having removed some distance from this place, and some having been sick. But we soon expect to come out of much tribulation, and hail our coming King.

Obituary.

DIED in Auburn, on the 15th ult., of scarlet fever, MARY ANN, wife of Bro. D. S. STANFORD, aged 37 years. Sister S. loved the appearing of our Saviour, and rests in hope of seeing him as he is, and being like him. Our bereaved brother has strong confidence that Jesus will raise her up to the resurrection of life.

"His own soft hand will wipe the tears

From every weeping eye;

And pains and groans, and griefs and fears,

And death itself shall die." H. L. S.

Pius IX. and the Jews.

One of the present Pope's most praiseworthy reformations has been in behalf of this oppressed part of the population of Rome. They number about 8,000, and have hitherto been obliged to reside in an inclosed place called the Ghetto, on the north side of the Tiber, entirely insufficient, and therefore miserably crowded and unwholesome. The gates of this inclosure were shut at sunset, and a Jew found outside after this time was imprisoned. They were, however, allowed the privilege of depositing goods for merchandize in buildings without the inclosure. Another prohibition was, from the practice of any of the liberal or artistic professions. The Pope has commenced examining into these and their other grievances, and has appointed a commission to propose improvements. As a consequence, the confinement of the Jews to the Ghetto is already abolished, and other ameliorations are about to follow. Cardinal Ferretti has avowed himself the patron and protector of the Israelites. The Roman population have shown themselves worthy of liberty, by the cordiality with which they have welcomed the accession of this hitherto despised race to some of their own privileges. Diners have been given to them, and bodies of artisans have visited the Ghetto to offer their congratulations. The Jews themselves are full of the most enthusiastic gratitude toward their benefactor, and have sent a deputation to the Pope, headed by their Rabbi, begging to be permitted to enrol themselves as a National Guard, armed at their own expense, to join in defence of the Papal States.

Foreign News.

The news by the steamer *America*, which arrived at New York on Saturday last, though not of so directly exciting character as was anticipated, shows a steady and certain approximation of the apprehended crisis.

ENGLAND.—The great demonstration by the Chartists in London, passed over without any of those lamentable consequences which have attended similar assemblages in the other capitals of Europe. The Government took the most precautionary measures previously to the meeting on Monday, April 10, warning the people against any infringement of the law, or proceeding in large bodies in procession to the Houses of Parliament—and vast military arrangements were made, to preserve the peace of the metropolis.

The alacrity with which all the middle classes turned out tended more than anything else to preserve tranquillity. No fewer than two hundred thousand special constables were enrolled in London, presenting a force which would vie with any similar body of men in the world, and the consciousness of this overwhelming force, and the other judicious arrangements made, secured the tranquillity of the capital.

The Chartists assembled in vast numbers on Kennington Common, collected from all the various districts around, and there it being intimated by their leader that they would not be allowed to march in procession across the bridge, two or three of the delegates advised them to relinquish their design. The number of persons who assembled was variously estimated at from 15,000 to 50,000, though one or two papers set it as high as 100,000. Some speeches were delivered, and, when the disposition of the government to prevent the passage of the procession across the bridges became generally known, the mammoth petition was divided into three parts, each of which was placed upon the top of a cab, and in that unostentatious manner it was conveyed to the House of Commons, where it was received and ordered to be laid on the table. Friday, April 14, was assigned for the consideration of the prayer of the petitioners. The committee on petitions, after having the signatures of the great petition examined, reported as follows:—

"The honorable member from Nottingham stated, on presenting the petition in question to the House, that 5,706,000 signatures were attached to it. Upon a most careful examination, the number of signatures has been ascertained to be 1,975,496. On numerous consecutive sheets the signatures are in one and the same hand-writing.

"Your committee have also observed the names of distinguished individuals attached to the petition who cannot be supposed to have concurred in its prayer, and as little to have subscribed it. Among others, the name of her Majesty in one place, as Victoria Rex, April the First, the Duke of Wellington, K. G., Sir Robert Peel, &c.

"In addition to this species of abuse, your committee have observed another, equally in derogation of the just value of the petition, namely: the insertion of names which are obviously altogether fictitious, such as 'No cheese,' 'Pug-nose,' 'Flat-nose,' &c."

Such was the termination of the demonstration in London, and the same conclusion attended the several meetings which had been announced to take place in Liverpool. In Manchester, Glasgow, and other places, their results have only tended to strengthen the hands of the Government.

Business in Great Britain, as well as throughout the continent, was at a perfect stand, owing to the threatening aspect of political affairs.

IRELAND.—The inhabitants were arming, and everything in the shape of fire-arms offered for sale was immediately bought up, at high prices. Pikes were being manufactured to a formidable extent, and companies for rifle and pike exercises were openly drilled in many towns. Printed notices had been circulated in many of the provinces, warning the people to be prepared at a moment's notice. The disaffection of the military, unfortunately for the Government, was alarmingly on the increase. Arrests, court martials, imprisonment, and flogging, had grown quite frequent among the troops.

On the other hand, there appears to have been an increasing current of public opinion, among the travellers, merchants, and others, in favor of sustaining order. Government had taken measures to concentrate a force in the most turbulent portions of the country, which (could they be relied upon) would effectually suppress any revolutionary movement.

Destitution and famine prevailed among the poorer districts to an alarming extent.

The European *Times* says, the opinion seems to be progressing amongst Englishmen, that this country would be better without Ireland. The Repeal movement has reached a crisis which it must be confessed it had never hitherto attained. The present posture of affairs in that country, is most complicated and per-

ilions, and that no lengthened period can elapse before the English Government and the majority of the Irish people will have joined issue on the subject of repeal.

To us it appears, there is now but one of three courses for the English Government to pursue. 1st, to suppress vigorously and at once by those means which the Constitution affords, such as coercion laws, State and criminal prosecutions, &c., every undue manifestation of popular discontent, and failing in this, to call into immediate action the strong arm of British power; or, 2d, to make such concessions in time to the popular feeling as will render the future attempts of demagogues to revive the agitation, futile and innocuous; or, 3d, to grant at once a domestic legislature to the people.

In France the reply of M. LAMARTINE to the Irish delegates has produced a very salutary effect throughout Europe.

FRANCE.—The Provisional Government is getting on better than could have been expected; but the difficulties are not all overcome. The processions of workmen to plant trees of liberty have given place to those of "women operatives," hundreds of whom parade the streets of Paris, marshalled in due form, with drums beating and colors flying. The finances are in a dubious state, though there is a very general effort put forth to help the Government out of its embarrassments.

The patriotic gifts offered to the Provisional Government on the 4th and 5th inst., amounted 32,292*fr.*

Considerable alarm has been created in Paris by an attempt made by the laboring classes to escape paying their rents. In one instance, a landlord who had no fewer than 60 tenants in one building, in the Faubourg Montmartre, was forced to give the whole of them receipts for the quarter's rent, under a threat that if he did not do so they would burn down the houses. Success in this case has encouraged others, and threatening notices have been served on several landlords, who will probably yield, rather than run the risk of revenge.

The provinces are in an agitated state. Lyons is quiet, but the Landes—the vast provinces in the southwest—is said to be in full insurrection, and at Toulouse, as well as at Strasbourg, collisions have taken place with the military. The clubs in Paris are, however, more tranquil.

The selection of candidates for representatives to the National Assembly was attended with difficulty. Several distinguished Roman priests have taken the "stump" in their own behalf for that office. Indeed the French Romanists—the priests—act their part in the revolutionary drama, in a very becoming manner. Motives of policy have required them to act the apostolic and kingly harlequin; now they are acting the democratic. Bishops and priests are members of the National Guard; and in "the diocese of Tulle," it is said, there were seen marching, "with the steps of two regular troopers, the Cure of the place as corporal, and the Vicar as sergeant."

And these French Romans have, to them, the greatest interest at stake: the relation of "the church" to the state is one of the most important questions that remain for France to settle. In such a case, they would fight as the devil fought to maintain his footing in Paradise; if they are cast out, they will fight like him to retaliate the loss.

Warlike preparations, on a great scale, continue, in respect to both land and sea forces. All the regiments of infantry and cavalry in the departments of the North have received orders to place their battalions and squadrons on a war footing.

The National states, in an article dated Toulon, 4th inst., that the fleets under the orders of Admiral Baudin, had been instructed to sail the moment after their crews should have voted for Deputies to the National assembly.

The composition of the Army of the Alps is announced. The army is to consist of three divisions of Infantry, a division of Cavalry, a brigade of Artillery, one of Engineers—the whole to be under the command of General Bedeau.

Throughout all Europe the greatest excitement exists. The English Government does not conceal that it deeply laments that the King of Sardinia should have invaded the dominions of Austria.

The Piedmontese have pursued their victorious march through Lombardy. The Austrians fled at all points as they advanced, and Radetsky has retired with a view of throwing himself into Verona—having failed to accomplish a passage back through the Tyrol. No decisive engagement has as yet taken place, but both armies most speedily come to an engagement on the banks of the Mincio. Upon the issue of this impending battle hangs the question of peace or war in Europe, as should the Italians be beaten, France, it was expected, could not, if she would, remain neutral.

M. Lamartine has received from the Ministers of Spain and Russia respectively, assurances of the most friendly dispositions towards the French Republic.

Hostilities have seriously commenced between the forces of Denmark and those of Schleswig-Holstein. A very fierce battle had been fought near Flensburg, in which the Danes had a decided superiority in numbers, as well as in their cavalry and artillery. The Schleswig-Holstein army was defeated, and compelled to retreat towards Rendsburg. The loss of life has been very great on both sides. The Danes had entered the city of Schleswig.

The Prussians have received orders to drive the Danes out of Schleswig, in order to the re-establishment of the status quo. This being done, the King of Denmark is to be informed that should he, in retaliation for this step, on the part of the German powers, stop the passage of the Sound, the Prussian forces would immediately advance into the Danish territories and vigorously prosecute the war.

The Duke of Augustenburgh and Prince Waldemar arrived "here" yesterday from Berlin, and immediately left for Rendsburg. The Duke brings the

order for the Prussian troops to enter Schleswig.—Pursuant to this order, two Prussian battalions have been directed to advance, but it is stated that they will have to await the arrival of cavalry and artillery.

The King of Denmark has left Copenhagen to take command of his army in person. He is warmly supported by his subjects in Denmark proper. The battle which was fought between the Danish army and that of Schleswig-Holstein, was warmly contested on both sides, and the Danes appeared to have prevailed only on account of greater numerical force.

A peasant war was prevailing in Silesia. Bands of incendiaries were traversing the country, burning, maltreating, pillaging, and destroying property of every description. Active measures had been taken by the authorities to suppress these outrages.

A fearful retribution has overtaken SZELA, the accomplice of METTERNICH in the assassinations of Tarnow. The peasantry, whom he was again instigating to rise, in order to bring about a massacre in Galicia, indignant at his menaces, hung him upon a tree in front of his house, which they afterwards set on fire.

The Archduke JOHN, the head of the Liberal party, has set out for Frankfurt, with the expectation of being elected Emperor of Germany.

RUSSIA.—In an important article which appears in the St. Petersburg Journal of the 31st ult., the Emperor promises strict neutrality as regards other States, provided no attack be made upon any part of his own territories.

The news from Warsaw confirmed the reports of the different movements in the kingdom of Poland. Letters from Warsaw, of the 1st of April, state that no outbreak had taken place in that city, but that the inhabitants were in a state of great fear.

The Königsberg paper of March 28th brings the following important news from the Russian Government:—"The bridge at Kovnow is now ready, as commanded by the Emperor. In Kovnow there are three corps d'armee, amounting to 24,000 men, who are to advance upon Poland on the 2d of April.—150,000 are to enter and occupy Warsaw and the Austrian frontier, and 80,000 the Prussian frontier. At every post five Cossacks are stationed, in order to accompany a certain personage who travels incog."

AUSTRIA.—The Vienna correspondence of several German and London journals states, that Austria had declared war against Sardinia; but it would rather appear that no formal declaration has been made, and that the Austrian Government has contented itself with sending passports to the Sardinian, Tuscan, and Papal envoys.

The Berlin Zeitungs-Halle of the 6th announces, in a correspondence from Pesth, dated the 31st, that Hungary declares herself independent of Austria, and that Archduke STEPHEN has been chosen King. It is feared that this will lead to a civil war.

AUSTRIAN ITALY.—Authentic intelligence has been received of the entrance of Field Marshal Radetsky, at the head of a force of 20,000 men, into the fortress of Verona; while Gen. Walmoden, with 12,000 men, is equally master of the corresponding strong place of Mantua. This reads very badly; and if the Government of Vienna be in a condition to support Radetsky, who now possesses the strongest position in the north of Italy, and he is in a condition to hold it until he receives supplies of provisions and ammunition, the hopes entertained of the immediate liberation of Lombardy are at an end, and the contest may yet be prolonged for many months.

ITALY.—The new ministry of Naples had been completed, and had proclaimed several liberal measures. In their manifesto, no allusion whatever is made to the affairs of Sicily.

Sicily is now, in fact, an independent nation, though the Neapolitan troops still occupied some fortresses.

The advances from Palermo are to the 1st of April, when all was proceeding satisfactorily. From Messina the latest date is the 31st of March. At that time everything was quiet; but the commandant of the citadel had notified to Capt. Codrington his intention to renew the bombardment in the course of a day or two, in consequence of the Messinese having erected new fortifications in and about the city.

All remains quiet at Rome. The Austrian ambassador obtained his passport and left Rome on the 30th ult. The expulsion of the Jesuits had been decreed by the Pontifical Government. Cardinal CASTAENE was instructed to communicate this decision to the general of the Jesuits. M. GROSANNI and Cardinal VIZARDELLI were to take charge of the administration of the property belonging to the order.

Bro. HIMES arrived in town on Wednesday, from a visit to Father MILLER, at Low Hampton.

A REMEDY FOR THE HAIR.—We have been using for a few weeks Bro. P. HAWKES' "Verbernia," a preparation by him for the re-production, growth, and beautifying of the hair. We have been quite pleased with the article, and found that while we used it, it was much easier to keep the head free from dandruff, and we were less troubled with our hair coming out—a predisposition to which we have been for some time inclined. This preparation of Bro. HAWKES is also a very pleasant perfume. It is put up in small bottles, and sold by him at Lowell, Springfield, Newburyport, and other places. Price, 37 1-2 cts. per bottle, or \$2 64 per doz.

BUSINESS NOTES.

Wm. Simpson.—Sent.
L. N. Spear.—We have sent a Diagram to Wm. Tracy, New York, for you.
Wm. Dimes.—It was not received. The last we received was two years last Sept. We have now credited you to No. 323, and sent back No. 3.
J. Gould.—Sent.
L. Bolles.—We do not find the remittance for the C. A. H. of which you speak.

DELINQUENTS.

If we have by mistake published any who may have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.
HENRY JOHNSON, of Patterson, N. J., stops his paper owing to non-payment. \$30 12
Total delinquencies since Jan. 1st. 50 02

TO SEND THE "HERALD" TO THE POOR.

H. Graves. 4 09
Wm. Simpson. 1 25

WEST INDIA MISSION.

A. Mafson. 1 60

APPOINTMENTS.

Anniversary meeting will be held in New York, at Westminster Hall, Hester street, commencing Wednesday, May 10th, at 10 A. M., and continue three days. In Boston, at Central Hall, No. 3 Milk st., on Tuesday, May 20th, at 10 A. M., and continue three days.
The Lord willing, Bro. J. Harvey will preach in Lawrence the first Lord's day in May.
The Lord willing, I will be with the brethren at Northboro' the 3d Sabbath in May. J. S. WHITE.
The Lord willing, Bro. Edwin Burham will hold a Second Advent Conference with the church in Bristol, Vt., to commence May 12th, at 10 A. M., and hold over the Sabbath. He will, with myself, hold a conference with the church in Montpelier, Vt., to commence Friday, May 19th, at 10 A. M., and continue over the Sabbath. Not knowing that this notice will meet the minds of friends in that place, permit me to request them, should that be the case, to make arrangements with the brethren in Richmond, Troy, or some good place near by, for the meeting, and send immediate notice to the papers. We will also attend meetings with the church in Waterbury, Vt., the first Sabbath in May. G. W. BUCKHAM.
Providence permitting, I will preach at Abington the first Sabbath in May, at Marboro' the second Sabbath. N. BILINGS.

Bro. L. Adrian's P. O. address is Square Pond, Ct.

BOOKS FOR SALE.

SECOND ADVENT LIBRARY (Old Series), in 8 vols.—We have a few sets of this interesting work still on hand. Price, \$3 per set.

SECOND ADVENT LIBRARY (New Series).—No. 1.—The Second Advent. Introductory to the World's Jubilee: a Letter to the Rev. Dr. Harkness, on the subject of his "Jubilee Hymn," by a Protestant Nonconformist Layman. 2d pp. Price, 4 cts.; 37 1-2 per dozen; \$3 50 per hundred.

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From David S. Rowe, Esq., Principal of the State Normal School, Westfield:—"Mr. Bliss: Dear Sir,—I have used your Geography and Outline Maps for the year past, and I have regarded them as far superior to any other work with which I am acquainted. The chief points of excellence, in my judgment, are the judicious selection and arrangement of topics, presenting both the analysis and synthesis of the science, and the necessity of constantly associating the facts of Geography with the topography of places. I am cheerful in saying, that I regard your work as containing more excellence than any other school Geography. I am, dear Sir, yours truly, Westfield, March 21st, 1848. D. S. ROWE."

AGENTS FOR HERALD, &c.

ALBANY, N. Y.—Geo. Needham, New York City.—Wm. Tracy, Buffalo, Mass.—J. Benson, 71 Forsyth street.
BUFFALO, N. Y.—H. Tamm, PHILADELPHIA, Pa.—J. Litch, 37 Canal street.
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"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

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Jesus Walking on the Sea.

The rough winds were warring on broad Galilee,
And the fathomless waters rolled booming and free,
The strong blasts of Hermon came down in their might,
And the palms of Manassah were bowed on their height.
But no refuge was near for the perishing bark,
When the breakers were loud, and the surges were dark:
The storm was about with its riot and din,
And the moungers of Judah sat weeping within.
Through the rack of the tempest, the mist of the wave,
A wakeful Preserver came hastening to save;
The turbulent waters rejoiced as he trod,
And the lightning rushed thronging to welcome their God.
He spoke, and the blue depth lay shining and still,
The voice of the cedars was hushed on the hill,
The billow slept radiant with stars on the shore,
And the reveling thunders were dreadful no more.
Rev. J. G. Lyons.

Apocalyptic Sketches. No. VII.

BY REV. JOHN CUMMING, D. D.

THE SIXTH TRUMPET, OR THE TURKISH WOE.

"One woe is past; and behold there come two woes more hereafter. And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, a month, and a year, to slay the third part of men. And the number of the army of the horsemen were two hundred thousand thousand; and I heard the number of them. And thus I saw the horses in the vision, and them that sat on them, having breast-plates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions: and out of their mouths issued fire, and smoke, and brimstone. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt. And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts."—Rev. 9:12-21.

I MUST, in the present instance, be allowed again to express a sentiment which I have endeavored before to inculcate, viz., that there must be drawn a broad and palpable line between those great evangelical truths which are clearly and plainly revealed to us, and those views of prophecy, fulfilled or unfulfilled, which are subjects of a probability more or less high. I wish you clearly to understand, that when I tell you there are acceptance and forgiveness in the name of Christ only, I enunciate a proposition which is far beyond the region of dispute; but when I express a conviction that the seals describe the Roman Empire, or that the first four trumpets describe the Gothic eruption, or that the fifth trumpet is the epitome of the Saracenic woe, or that the sixth is the history of the Turkish woe or invasion, I convey opinions about which good men have differed, on which Christians may still differ, but on which it appears to be the duty of the minister of Christ to give, at least, the result of his own researches or the expression of his own sentiments. You will, therefore, bear in mind that my views of prophecy may be false, but my expositions of the Gospel are true as God, and lasting as his throne. My exposition of the Apocalypse may be disputed, and I request you to canvass it, if you will do so, in a Christian spirit, and as becometh the Gospel of Christ; but my views of evangelical and Bible religion I hold as so clearly and so beautifully unfolded in the pages of the Word of God, and so plain to him who reads, that he who doubts is lost, and he who receives rejoices in hope of everlasting glory.

In my last lecture I explained the fifth trumpet, and endeavored to identify the Arabs of history with the locust symbols which are here so minutely described. I expressed my conviction that the fifth trumpet describes the judgments executed on apostate Christendom by the irruption of the Saracens. I showed you the striking identity between the Apocalyptic

symbols used and the facts of history. Mohammed I showed to be the star fallen from heaven. A star is the symbol of a prince, a ruler, or a king; yet this long puzzled commentators. Mr. Elliott first gave the key to the explanation. He showed that Mohammed was of royal ancestry—of the royal but decayed house of Mecca, a prince without a sceptre—a monarch without a throne. Mohammed was thus a fallen firmamental star; and to him was given a key—a key he thought to open heaven, but God says to unlock the bottomless pit. In this we have another evidence of the complete identity between the facts of history and the symbols of the Apocalypse; a key is one of the great characteristic ensigns of Mohammedanism to this day; so much so, that on the principal arch of the court of justice, called the Al-hambra, there is the figure of a key in *alto relievo*, as the great symbol or characteristic mark of the Moor to this very day. The next point that I explained was Mohammedanism being likened to the smoke of a great furnace darkening the sun, coming up out of the pit; and the Mohammedans or Saracens, who embraced his system, being likened to locusts overspreading the whole earth. I showed you that the symbol is plainly Arabic: when we speak of the rose, we refer to England; or of the thistle, we refer to Scotland; so, in the Apocalypse, when symbols are used they have some national or characteristic allusion. The locust is used, as I showed you, to denote the Arab, and as this reference denotes that like locusts they will come in swarms, so when we refer to history, we find that such was the fact. Then "it was commanded them that they should not touch the grass of the earth, neither any green thing, neither any tree." There is a precept of Mohammed in the Koran, and an express order of the Caliph, that they, the Saracens, should not touch grass, nor green trees, nor anything of the kind. The Goths left what was the garden of the Lord before them, a desolate wilderness behind them; but the Mohammedans, wherever they invaded, left the green things undismantled, and the green trees undestroyed. I then referred to the crown on their head, which seems to signify the turban which was worn by the Arabs. I also referred to the fact that "they had hair as the hair of women;" it is still the characteristic of the Arabs, the long black hair hanging down upon their shoulders; and I cited instances to show, that there is a national characteristic to explain that they had faces as the faces of men. Now the Goths were noted, and upbraided by the Romans for having faces of women, because they removed the hair from the upper lip; the Arabs are recorded in history as having the faces of men, from their retaining it; which was regarded as the symbol of manliness.

I now enter upon the passage I have selected for this evening's exposition, viz., the sounding of the sixth trumpet, or what is called the second woe.

First of all, you will notice that a voice came "from the four corners of the golden altar that is before God, saying to the sixth angel, Loose the four angels which are bound in the great river Euphrates." Now you cannot have forgotten what I explained on a previous occasion, that where there is a voice emitted, or a scene witnessed of this description in the Apocalyptic firmament, we find it has an allusive reference to a corresponding but contrasting scene on earth. The truth that is proclaimed from heaven indicates the error coterminously held on earth. The doctrine that is inculcated above is allusively an emphatic protest against the heresy taught below. A voice is heard on this occasion proceeding from the horns of the golden altar. Who

alone had a right to be there? The high-priest alone, in the Jewish dispensation, and only once a year; so our High-priest is there for ever, to make intercession for us. The doctrine, therefore, here taught in the Apocalyptic heaven, is the atoning sacrifice and priestly intercession of Christ before the throne, and this is the great doctrine, therefore, to which it conveyed allusion, as being explained away and corrupted in the visible church. We have an illustrative instance of this allusive reference in such a passage as this:—"the voice of thy brother's blood crieth unto me from the ground;" that is, the cry of the innocent conveys the crime of the guilty. We therefore presume, from this disclosure, that at this period Christendom increased in its apostasy from this vital truth—that it still continued to corrupt, beyond all others, the great doctrine of the atonement, and of the priestly intercession of the Son of God. This was the sin of the church, and therefore the corresponding judgment is sent, and is thus described.

The moment that the sixth trumpet sounded, we are told that the four angels were loosed from the Euphrates. Now these four angels are referred to in chapter seven as the tempest-restraining angels. The judgments which they were commissioned to execute had been going on under the previous symbols. At Bagdad, on the Euphrates, however, the Saracenic Empire was rent in twain, and the conquests of the Moors ceased; there, consequently, the angels were bound. A commission was given to those four angels to arise from this spot where they were bound, and to let loose a new judgment. Do we then find at that period in our Apocalyptic chronology at which we are arrived, after the Saracens had passed away, and the crescent had ceased for a while to be dominant, and Christendom had experienced a momentary pause in its torments, that there was any fresh invasion of Christendom?—any facts, in short, embodied in the historic page which coincide with the symbols made use of in the Apocalypse? I think we do. The invasion thus set forth was that of the Turks. Togrul Beg was declared to be head of the Turkish empire, and the protector and governor of Mecca. He forthwith declared war against Christendom—in other words, the instant the sixth trumpet sounded the four angels were let loose, and judgments immediately followed. The Turks, we are told, invaded Christendom, and commenced a war against it, under Alp Arslan, called the valiant Lion. He crossed the Euphrates in the year 1063, at the head of immense masses of Turkish cavalry. He carried victory in his van and havoc and destruction in his rear. He encompassed Constantinople. It did not fall, because its day was not yet come, but its monarch, Alexius, trembled on his throne, and called upon the Christian nations of the west to join with him to repel the invaders. We read that it was only the crusades, which occupied the whole attention of Christendom, that as providential means prevented the ruin of Constantinople, the queen and mistress of the East, as, previous to her fall, Rome had been the mistress of the Western empire. Though the Turks failed in this, they profitably employed the interval in recruiting and consolidating their power. Hence at the end of the 14th century, after the crusades and all their glory had passed away, we read that the Turks, thus recruited, again crossed the Danube, and fell on Constantinople; and Gibbon, the historian, makes the remark, that for the first time in the history of Europe, "Constantinople was surrounded both on the Asiatic and the European side," by the forces of the Turks, led by the Sultan Hunkiar, whose name in the Turkish language is literally, the slayer of

men; as if to describe his mission "to slay the third part of men," as declared in the Apocalypse. Mark the expression, too, as here used, "the number of the army of the horsemen were 200,000,000." Now you will recollect the Gothic forces consisted chiefly of infantry, but it was the great military characteristic of the Turks that their main force consisted of cavalry. It is said by Gibbon himself, that myriads of Turkish horse crossed the Danube, and swept and overspread the whole length and breadth of the Grecian empire. It is added here, by St. John,—"I heard the number of them." Now whenever an expression of this kind is used in the Apocalypse, it means that some public testimony was emitted; and in this case it intimates that there was some public declaration of the vast number of the invading forces. Accordingly we read, that not only Peter the Hermit, but the patriarch of Jerusalem, trembling for the safety of the sacred capital and its illustrious remains, sent a petition through western Europe, imploring and entreating its princes to send forces to his aid: "for," said he, "we call for help: the forces of the Turks are more numerous than the forces of the Saracens; they already devour the whole world by anticipation."

In order still further to identify the historic illustrations that I have referred to, let us notice what is said in verse 17. It is there stated:—"I saw the horses in the vision and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths."

These symbols long perplexed commentators upon the Apocalypse. It was difficult to determine what was their meaning. It is, however, ascertained to be a symbol which, like every other symbol of the sacred book, has its fixed and definite historic meaning. Now, I do not assert, that the exposition I give is infallible and beyond dispute; but I do assert that the coincidence between the fact I am now about to state, and the symbol that is employed is so vivid and remarkable, that there is the best possible ground for the assumption that it is the solution of the difficulty. The symbols here employed are fire and smoke and brimstone, and these are specified as the Turkman's weapons of destruction. Now the period at which we have arrived, as I have told you, is the close of the 14th, and the commencement of the 15th century. The symbol we are opening up is that of the Turkish irruption on apostate Christendom, in order to punish it for its sins, and to execute the determined judgments of God. Was there anything new or peculiar in the arms they employed? was any new implement introduced by them into the warfare? have we, in coterminous history any one fact that, in the least degree, seems to correspond with the characteristic terms used on this occasion? Let us consult history; there we read that in the siege of Constantinople, the last stronghold of apostate Christendom, the fall of which was the most dreadful calamity to the East, as the fall of Rome was the most disastrous to the West, new elements of destruction very recently introduced in war—gunpowder and cannon were employed; and it was only by their instrumentality that this illustrious city was reduced to ruins. At all events, this is the first Apocalyptic scene at which this new invention could be specified. Gunpowder is assigned traditionally a very early date, but really it was only recently introduced into war, and employed to

batter down cities and fortifications. The sultan, on this occasion, hearing that a founder of cannon had deserted from the enemy, put the question to him, "Canst thou found a cannon large enough to batter down the walls of Constantinople?"—and in the course of a few months a whole park of artillery were pouring death and destruction on the devoted walls of that illustrious eastern capital. And so much did this fact strike Gibbon (and Gibbon, I have told you, was not the least desirous of explaining the Apocalypse, for he did not believe the Gospels, much less the Apocalypse; indeed I am doubtful if he ever believed in anything but the greatness of his own genius, and the flattery and incense which he required to be offered to it), that he states, in his history of the siege of Constantinople—after giving an account of that mysterious mixture of saltpetre, sulphur, and charcoal—that "fortifications that had stood for ages against the Goth, the Hun, the Vandal, and the Saracen, now fell before the mighty power of cannon." Constantinople fell amid the groans of the Christian and the shouts of the Moslem, and the Empire of the East set never again to rise. Now I do not say that this is an infallible exposition of the Apocalyptic statement. But I do say that at the period of chronology at which we have arrived, there is such a minute coincidence between the historic fact and the Apocalyptic symbol, taking into consideration the chronology of that event as the consistent chronology of the Apocalypse, that we are driven to the conclusion, that there is the highest possible probability that the invasion of the Turks was the woe that immediately followed the sounding of the sixth trumpet.—(To be continued.)

Satanic Wrath, as the End Draws Nigh.

BY CHARLOTTE ELIZABETH.

Hitherto, our principal concern has been with the history of the past: we now enter upon the no less certain history of the future. To suppose that God has vouchsafed to show unto his servants the things which must shortly come to pass, yet has shown them in such a way as to darken and perplex the honest inquirer, is to do him great wrong. No, the word spoken is, "Write the vision, and make it plain upon tables, that he may run that readeth it; for the vision is yet for an appointed time, but at the end it shall speak and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." Hab. 2:2, 3.

In various parts of Scripture, but more particularly in the discourses of our Lord, shortly before his crucifixion, we are apprized of a period immediately preceding the commencement of Christ's glorious reign upon earth, when tribulation such as the world has never yet seen shall prevail, if not universally, at least in those parts of the earth to which the general word of prophecy refers. Daniel thus speaks of it; or rather, the celestial Being who came to instruct Daniel: "At that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation, even to that time."—Dan. 12:1. This, as we have every reason to believe, takes place at the end of the twelve hundred and sixty days mentioned in Rev. 12:6, at which time, we are told, "There was war in heaven; Michael and his angels fought against the dragon: and the dragon fought, and his angels." The whole passage has been given in a former article: and the concluding words are terribly expressive, "Rejoice ye heavens, and them that dwell in them. Wo to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." v. 12. The tribulation, then, which excites the exclamation of "wo!" from the heavenly voice, is the work of Satan, permitted to plunge the world into one great final trouble; overruled for the purification of God's children, and the destruction of his enemies. In the message to the church of Philadelphia, which has endured to this day, the same period is probably referred to. "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth." Rev. 3:10. Such being the declared purpose of God, and Satan being the immediate inflicter of the terrible chastisement, let us, with awe, reverence, and godly fear, yet confident in Him through whom we shall be enabled to escape every snare, and to be "more than conquerors," approach this subject; convinced that whatever he has caused to be written, was written for our learning.

We are told by our Lord, that "wars and rumors of wars, distress of nations and perplexity," shall usher in these fearful times.—War is an element that Satan must exceedingly delight in; for it often cuts off in their sins more souls in a day than by natural death he can hope to grasp in many years. It fosters every bad passion; its origin is in the lusts that war in our members, desiring things that in God's providence are withheld from us, and wading to them through the blood of our brethren. A hateful, an accursed thing it is; wholly irreconcilable with the gospel; yet Satan prevails to make "wars and fightings" not only a branch of their policy, but even a matter of boasting among nations professedly Christian. One of his first achievements in this closing convulsion, will be to put the nations in battle array, one against another, and all against God. Earthquakes, famines, pestilences, fearful sights, and supernatural signs, domestic treachery, and public hostility, are all enumerated as concurrent evidences of the time when the three "spirits of devils," (Rev. 16:13,) shall have entered upon their infernal mission. It were easy to speculate as to the precise nature of their operations, and the particulars of the tremendous battle-field into which they will bring the deceived hosts; but the subject is too solemn for such guess-work; it better becomes us to receive with reverent thankfulness the intimations actually given, and to wait patiently the appointed time for making manifest what the Lord hath decreed. The "fearful sights" which are spoken of in such connection as to make it plain they will be of a supernatural character, are here represented as the performance of miracle-working devils. The great Antichrist, Popery, is described as him "whose coming is after the working of Satan, with all power, and signs, and lying wonders, and all deceivableness of unrighteousness" (2 Thess. 2:9); and though, in a measure, this has been characteristic of the Papacy from its first rise, still we are led to expect a very great accession of devilish power at that time, when the Lord is approaching to destroy the Deceiver with the brightness of his coming. There is, so to speak, and antagonist "coming" of Popery described when the Lord himself comes to judge and to reign: when the dragon, the beast, and the false prophet, each contribute a missionary devil, invested with extraordinary powers, to tempt the kings and nations of the earth to battle against the Lord God Almighty. Great indeed must be the liberty given to the evil one when thus far he will prevail; and that he lacks only liberty to accomplish it is clear enough. When leave was granted him to afflict Job, we have seen how his herds, flocks, servants, houses, children, and health, passed away in a moment, as it were, "like a rolling thing before the whirlwind." Let Satan, therefore, receive a temporary power to convulse our globe, and what fearful "earthquakes" will ensue? Let the ripening harvest be delivered up to his disposal, and "famine" will stalk abroad in forms never before witnessed; while the "pestilence" in his fierce, malignant hand, will transform the healthiest population into heaps of loathsome corruption.

God can arm his spiritual creatures with a terrible power over mortal life. The destroying angel who smote the Egyptians, is an instance of the rapid movement with which a multitude may be mown down; and it is remarkable also in being not a promiscuous slaughter, like that of Sennacherib's army, but a careful selection made from every family in every house. An angel, too, smote the people of Israel when David had numbered them, the description of whose proceedings is awfully grand. 1 Sam. 24:26. And in the next verse we are told, "David saw the angel that smote the people;" therefore to resolve it, as some attempt to do, into a figurative mode of expression, is unwarrantable: it was a real angel of God; and even such was Satan before he fell; and what a holy angel can do by a divine command, that can the foul apostate also do by divine permission.

But a far more perilous feature of these predicted times of trial, is the seduction to be practised. Satan understands the varieties of the human character; he knows there are many whom open persecution would rouse rather than intimidate, and for them, and for God's true people, he has snares in reserve. He can make his own murderous acts appear as the righteous judgment of the Most High. In the Revelation we are told, that the Papal beast "doeth great wonders, so that he maketh fire to come down from heaven on the earth in the sight of men," Rev. 13:13; and that he deceiveth them that dwell on the earth, by means of those miracles which he hath power to do.

We may naturally conclude, that this object is to assume divine authority for what he does, by bringing the destructive element down, as when the Lord rained fire and brimstone upon the cities of the plain; for even so he wrought to terrify Job, while he stripped him of his possessions.

Domestic treachery, arming kindred hands, is also predicted—Luke 24:16; so that a man's foes shall be "they of his own household." This is a very ancient device of Satan: he first rendered Eve the deadliest foe of her husband and of her whole posterity, by leading her to transgress: he then guided the hand of the first man born into the world to slay his brother: and history, sacred and profane, is but a record of his successful plots against the peace of families and of kingdoms, by means of every species of treachery. Here, as of old, he will make his delusions avail to draw the deluded into all cruelty and bloodshed. His terrible craft is able to persuade a man that falsehood is truth, and that in slaying the righteous, "he doeth God service;" hence the snare against which the Lord most fully and emphatically warned his first disciples, and against which he also warns us—false Christs, and false prophets. We know that just previous to the destruction of Jerusalem, when, no doubt, Satan hoped to involve the Christians in the general ruin, several deceivers assumed the name of Christ, and drew away many after them: it is plain that in some way, these pretensions will again be put forth; and we have reason to look steadily at that which is already written, lest any seeming revelation, contradictory to what is given to be our guide unto the end of the world, should be contrived, to deceive, if it were possible, the very elect. The general expectation, prevailing more and more throughout the church, of our Lord's promised coming, will doubtless furnish the cunning adversary with additional means of annoyance and destruction. Already, and for centuries past, has he proclaimed, "Behold! he is in the secret chambers!" to the eternal loss of unnumbered souls, who, believing the lie, have worshipped an idol enclosed in a box, upon the Popish altars; deifying the senseless paste in Christ's stead, and perishing in their sin. Literally and distinctly is a "false Christ" held forth for public worship, by the "false prophets of Rome, to this day; and no one is justified in questioning the express fulfilment, to the letter, of all that our Lord has foretold. Here, too, there is warrant enough in the Old Testament to satisfy the most incredulous. When the king of Israel was to be enticed to battle at Ramoth Gilead, where he fell, a "lying spirit" possessed the whole company of his prophets, so that they all predicted his success, in the name of the Lord. He, "who was a liar from the beginning," put into their mouths this unauthorized prediction; even as he tempted the old prophet of Bethel to deceive the man of God who came out of Judah: and in like manner the Jewish people were continually transgressing through the perfidious words of their ungodly teachers, saying, "Peace, peace," when there was no peace. There seems to be a prevailing belief among Christians, that the enmity of the last day will break forth in the form of open, outrageous infidel defiance of God and his Christ; and so it probably will to a great extent: but surely not exclusively so: Satan will not wholly give up his old craft of forging God's name and authority for deeds most desperately subversive of His laws, and insulting to His majesty. "That old serpent" retains the designation, and, no doubt, the deep, subtle plausibility which it implies, to the very moment when an elect angel lays hold on him, and binds him, and shuts and seals him up, "that he should deceive the nations no more, till the thousand years should be fulfilled," Rev. 20:3. And again, "When the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth," (vs. 7, 8.) Such considerations would render us more watchful against forms of error, creeping with serpent-like guile into the Church itself, and stealing on the unguarded points of the citadel, where, as no open enemy is despatched, no adequate defence is prepared.

The extraordinary movement that, some ten or twelve years since excited universal attention, when the Scotch Church in London was considered to be the scene of miraculous manifestations of divine power, were very much the aspect of a preparatory manoeuvre of the enemy. Some things took place that it is very hard to account for, without admitting the aid of a supernatural power; and to suppose that power to have been of God is impossible, when we remember with what an awful heresy it was connected. That party set up indeed a "false Christ"—a Christ compounded of Popish and Socinian errors, a blasphemous counterfeit of Him who was holy, harmless, undefiled, and separate from sinners. The manner of bringing in this perilous deceit, was exceedingly like what the Scripture leads us to expect of Satan's latter-day devices; and it is remarkable, that just as the Lord placed an evident barrier to stay the farther spread of this delusion, another masked battery against the truth of Christ's gospel, subversive, at once, of His atoning and His mediatorial all-sufficiency, was opened at Oxford, and has worked, and is working to the same end with the Irvingite heresy, only with a different kind of assumption. In the former attempt, the gospel was to be set aside by a new revelation, accompanied with attesting signs and wonders, as from the hand of its Almighty Author: under the latter system, men claim a power, in virtue of the commission delivered to the apostles, of new-modeling all things: thinking to "change times and laws," (Dan. 7:25,) after the manner, and on the same ground as the Papacy, that convicted child of the devil: and into which the whole thing will probably soon resolve itself, in the face of all men. These small droppings are at once a potent and a sample of the coming shower; and we shall do well so to regard them, and to take timely shelter under the shadow of the immovable rock.—(To be continued.)

The Tremendous Judgment.

One of the most solemn and affecting scenes ever witnessed in this world, is exhibited in the case of him who has wasted his years, despised religion, neglected the Bible, and whose spirit is just passing away from probationary life to the retributions of eternity, fully conscious of the dreadful doom that awaits him. Such scenes are not uncommon. They are not always, however, revealed to the world. But the providence of God has developed cases enough, and left them on record as beacons to warn the Universalist, the sceptic, the gainsayer, and the infidel, of the danger and fearful consequences of trifling with the admonitions of the Bible, and the concerns of eternity. The following description of the last hours of an infidel, is from the pen of an English clergyman of eminent talents and piety, and whose writings have been long admired for their excellence. If the forebodings of a guilty conscience are so terrible while in the body, what must be its dread power when dislodged from the body?

Shakspeare was no Universalist, or he would not have made a lost soul speak the following: "But that I am forbid To tell the secrets of my prison-house, I could a tale unfold, whose lightest word Would harrow up thy soul; freeze thy warm blood, Make thy two eyes, like stars, start from their spheres: Thy knotted and combined locks to part, And each particular hair to stand on end Like quills upon the fretful porcupine; But this eternal blazon must not be To ears of flesh and blood."

The clergyman alluded to, says:—

"I was not long since called to visit a gentleman lately of the most robust body and of the gayest temper I ever knew. But when I visited him, O! how was the glory departed from him! I found him no more that sprightly and vivacious son of joy which he used to be; but languishing, pining away, and withering under the chastening hand of God. His limbs feeble and trembling; his countenance forlorn and ghastly; and the little breath he had left sobbed out in sorrowful sighs! His body hastening apace to the dust to lodge in the silent grave, the land of darkness and desolation.—His soul just going to God who gave it; preparing itself to wing away into its long home; to enter upon an unchangeable and eternal state. When I was come up into his chamber, and had seated myself by his bed, he first cast a most wistful look at me, and then began, as well as he was able, to speak: 'Oh! that I had been wise, that I had known this, that I had considered my latter end. Ah! Mr. H., death is knocking at my door; in a few hours more I shall draw my last gasp; and then judgment, the tremendous judgment! how shall I appear, unprepared as I am, before the all-knowing and omnipotent God! How shall I endure the day of his coming! When I mentioned, among other things, that strict holiness, which he had formerly so slightly esteemed, he replied with a hasty eagerness, 'Oh! that holiness is the only thing I now long for. I have not words to tell you how highly I value it. I would gladly part with all my estate, large as it is, or a world, to obtain it. Now my benighted eyes are en-

lightened, I clearly discern the things that are excellent. What is there in the place whither I am going, but God? Or what is to be desired on earth but religion? But if this God should restore you to health, said I, think you that you should alter your former courses? "I call heaven and earth to witness," said he, "I would labor for holiness, as I shall soon labor for life.—As for riches and pleasure, and the applause of men, I account them as dross and dung, no more to my happiness than the feathers that lie on the floor. Oh! if the righteous Judge would try me once more: if he would but relieve and spare me a little longer; in what a spirit would I spend the remainder of my days! I would know no other business, aim at no other end, than perfecting myself in holiness. Whatever contributed to that, every means of grace, every opportunity of spiritual improvement, should be dearer to me than thousands of gold and silver. But, alas! why do I amuse myself with fond imaginations? the best resolutions are now insignificant, because they are too late. The day in which I should have worked is over and gone, and I see a sad, horrible night approaching, bringing with it the blackness of darkness forever. Heretofore, woe is mine! when God called, I refused; when he invited, I was one of them that made excuse. Now, therefore, I receive the reward of my deeds; fearfulness and trembling are come upon me; I smart, and am in some anguish already; and yet this is but the beginning of sorrows! It doth not yet appear, what I shall be; but sure I shall be ruined, undone, and destroyed with everlasting destruction!"

"This sad scene I saw with mine eyes; these words, and many more equally affecting, I heard with mine ears; and soon after attended the unhappy gentleman to the tomb."

My Saviour.

BY JOHN EAST, M. A.

MY SAVIOUR is my REDEEMER. Job knew and applied to his own comfort and support the delightful import of a similar assurance. "I know that my Redeemer liveth," (Job. 19:25), or "is the LIVING ONE." Well aware of the grandeur and immensity of the work of redemption, promised to be wrought out for man, believers of the earliest times expected no other to sustain the arduous office but Jehovah.—They saw that it would "cost more to redeem their souls" than any created power or benevolence could pay, and that no one inferior to Him could pay down the incalculable cost. The Israelitish pilgrims, reflecting upon their temporal deliverance, and upon the spiritual redemption of which that was a type, "remembered that the High God was their Redeemer," (Ps. 78:35), and reposed their trust in him when fresh difficulties crossed their path. The essential divinity of the world's Redeemer was the frequent theme of Isaiah's enraptured strain. I may with great advantage and pleasure bring together the numerous passages of that illustrious prophet, that enforce this truth. (Isa. 41:14; 54:5; 43:14; 47:4; 59:20.)

Well, my soul, consider the nature of that redemption, which constitutes the "one thing needful," and see whether thy Saviour has not fully qualified himself to be thy Redeemer. "I am sold under sin," (Rom. 7:14.) I feel, I lament, I acknowledge the mournful fact of my whole nature's captivity to the three supreme slaveholders,—Satan, Sin, and the World. But I rejoice in the equally certain fact, that I am "bought with a price," (1 Cor. 6:20.)—"redeemed without money," (Isa. 52:3.) The ransom is paid, acknowledged, and accepted as sufficient. Christ is himself both the ransom and the ransom. (Luke 1:68; 1 Tim. 2:6.)—Do I mourn, as lying bound under the curse of the law? I wipe away my tears, when I perceive that "Christ hath redeemed us from the curse of the law, being made a curse for us," (Gal. 3:13.) When incipient faith begins to realize this truth, then I begin to experience redemption as an exercise of power—as a display of delivering grace; sin is made to loosen, and let go its hold on the faculties and dispositions of my soul. My Redeemer puts forth and glorifies the energies of his Spirit within my breast. I feel that I am free, and that as a freed man I am sweetly constrained to choose the service of my deliverer. I am His, who hath purchased for me, and conferred upon me, "the glorious liberty of the children of God," (Rom. 8:21-23.) A part, indeed, and the largest part of this purchase is yet held in reversion for me, by his own faithful hand. But it is as sure as if it were already in my possession. In common with "the whole creation," I am "waiting for the adoption, to wit,

the redemption of the body," the concluding act of our great salvation, when the earth itself, the forfeited, but then recovered inheritance of my perfected and glorified nature, shall be made forever mine.

The Natural Sciences.

The object of all science, is the investigation of truth. He who made us placed within us the faculty of observation, the power of reasoning, and put us in a world where these things are necessary for our existence. We can labor, and he tells us that by the sweat of our brow we shall eat our bread. "He that hath ears to hear, let him hear:" and he has given us the ability to reason, and has said, "Come, let us reason together." The possession of an organ, then, implies the duty to use that organ. The investigation of truths establishes also the relations between them. There are cases in which one truth must of necessity follow another, and be followed by a third,—such connection is a chain of reasoning, and must have for its foundation some notorious fact.

Some truths cannot be demonstrated or proved by any chain of reasoning,—such a truth is our individual existence. When of two truths the one is the continual predecessor of the other, the former we designate the cause, the latter the effect. Of ultimate causes we know nothing, save the few glimpses of light which the Deity has vouchsafed to us,—rays of revelation from Him who "rideth upon the cloud, and maketh darkness a pavilion round about him." These rays are too bright for our intellectual vision, and we cannot comprehend Him who is the Father of all.

A stone falls to the ground. A wise man asks, Why? A child may ridicule him, and say, it is the attraction of gravitation that does it. But what has he gained? Merely a new name for an effect, and the wise one is the more ignorant of the two,—for he is unconscious of his own insignificance. But you have heard that Sir Isaac Newton was a great man, and that he attained his greatness by the discovery of the attraction of gravitation. Newton knew no more of the cause of gravity, than you or I. It was a deep research into the motions of falling things, which enabled him to establish the law of gravity, to weigh the planets, to lay open in astronomy the eternity of the future equally with that of the past, and to build for himself a name which shall last as long as things fall, and men ponder upon the fact.

Art is the application of science to useful purposes. Science is the head to conceive,—art the arm to execute. They are together in emblems, as sisters. Science is the elder, and it is her province to lead art, the younger. Science assumes that she is less liable to stumble, and claims that art should follow. But it must be confessed that the great romp often gets ahead, and frequently finds shorter and more eligible routes in which her elder sister is glad to travel. Yet they love each other, and their path is the same, and their journey is ever onward. Around them the forest falls, and the rays of the sun come in upon the bosom of the earth. Cottages spring up, and flowers blossom. The neighboring woods echo to the ring of the anvil and the noise of the saw-mill, for the wild wood stream is dammed and throbs like a great artery with a flutter-wheel for a heart. Together, they have done wonders. They have timed the arrows of light, and have split the sunbeam into rainbows. They have marked out paths on the restless ocean, and measured its tide. They have stolen from the moon the secret of its motion, and betrayed the mystery of her eclipses. It is thought they had hung a pendulum to the clock-work of the universe, and registered its motions upon a dial.—*Dr. Waterbury.*

SHORT ALLOWANCE.—It is said that the celebrated Whitfield, when advanced in life, finding his physical powers failing him, undertook to put himself upon what he called "short allowance." He preached once only on every day in the week, and three times on the Sabbath!—*Am. Messenger.*

A MAN with knowledge, but without energy, is a house furnished, but not inhabited; a man with energy, but no knowledge, a house dwelt in, but unfurnished.—*Crystals from a Cavern.*

Said Dr. Clark, "The greatest secret of human happiness is this:—Never suffer your energies to stagnate. The old adage of 'too many irons in the fire,' conveys an abominable lie. You cannot have too many—poker, tongs, and all:—keep them going."

Fourth Universal Monarchy.

NUMBER XXII.

"With which he deceived them that had the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone." These passages are sufficient to establish the proposition, that the fourth monarchy continues to the second advent. Where can it be found but in the family we have described? One feature of this period we desire especially to notice: the aid given to the wild beast by the *ten horns*. Rev. 17:12, 13, 14, 17.—"And the ten horns which thou sawest, are ten kings, which have received no kingdom as yet, but receive power as kings in one hour with the wild beast. They have one mind, and give their power and authority to the wild beast. They shall make war with the Lamb, and the Lamb shall overcome them, for he is the Lord of lords, and King of kings. And the ten horns which thou didst see, and the wild beast, they shall hate the harlot, and make her desolate, and naked, and eat her flesh, and burn her with fire: for God has put it into their hearts to do his will, and to pursue one counsel, and to give their kingdom to the wild beast, until the words of God be fulfilled." This language indicates, that there would be one great central government, upheld by at least ten other governments: that this alliance would have in view two grand features of human policy: 1st, *civil*; that the lesser governments might not be consumed by the greater: 2d, *ecclesiastical*; to aid the great central government in supporting a nationalized church. What government, since 800, has occupied that central position? for, whatever government it may be, it is symbolized by the wild beast. History declares that government to be the German empire. It likewise states, that the opinion soon became general among the nations of Europe, that the preservation and freedom of Germany were essential to the preservation and freedom of the whole political system of Europe. "The statesmen of Europe further declared, that the strength of the whole political system of Europe depended upon the strength of its centre (the German empire). Enlightened policy soon perceived, that with the preservation of THAT STATE (Germany) depended the preservation of the existing order of things in Europe." If Germany is that great central government, which position it has occupied for more than one thousand years; and if it has been sustained by other nations of Europe, how can we escape the conclusion as to

the name of the wild beast for the last thousand years? The German, or Romano-German empire, has filled the conditions of the symbols for the last millennium of years. We feel quite sure that no other government can be found, answering said conditions. If it be said that the Papal government fills the conditions, we reply by asking what you mean by *Papal government*? Pappa means father—*pope*: are we then to understand you to mean the government of the pope—which? civil, or ecclesiastical? If you say civil, that fills the symbol of the little horn; if ecclesiastical, that ecclesiastical establishment is symbolized by a woman—a harlot. Neither the horn nor the harlot was the beast. The wild beast carried the woman, and brought forth the horn. Symbols are not uncertain in their meaning. The wild beast is not a horn at one time, and a woman at another. The little horn springs up on the head of the wild beast, and is of barbarian, or German extract, as well as the ten. The woman rides on the beast. We ask, what government has supported the Roman Catholic church since 800, and uniformly? The German empire. Those who are not satisfied on this point would do well to endeavor to reconcile the latter part of the 17th chapter with any other government. What powers were symbolized by the ten horns? Ans.—Ten nations of Europe, of German origin. What did they do? They supported the beast. How long were they thus to support the beast? Until the will of God should be accomplished. Their power is spoken of as a unit, "they have one mind": "they shall agree." The entire development of the European political system since 800, is a remarkable fulfilment of this Scripture. That system has had but one centre—the German empire. The other European governments of the west and south-west, have acknowledged that empire to be the centre: and as such, have supported it. And even in the French revolution, when the German empire was broken into fragments; they, at the Congress of Vienna, in 1815, did form out of these scattered members a German CONFEDERACY, which still exists, thereby still agreeing to give their power to the "WILD BEAST."

Having followed the history of the fourth monarchy to the judgment period, and having detailed its agencies under the dragon, leopard, or transition, and scarlet periods, we shall close this history by a synopsis of the events of the three periods:—

Seven-headed-Ten-horned Wild-beast, as seen in the Prophetic Mirror.

FOURTH MONARCHY.—ROMAN DYNASTY.—AND ROMANO-GERMAN DYNASTY.

Symbolic, or Natural world.

SYMBOLIC, OR NATURAL WORLD.

Agents, Insignia, and Events.

1. Legs of the Image—pure iron. Dan. 2:34-44.

2. Fourth wild beast. Dan. 7:7.

3. Dreadful and terrible, strong in its iron teeth, brake in pieces.

4. Dragon—great and red. Rev. 12:1-5.

5. Seven heads—1st. Royal head.

6. Second head—Consular.

7. Third head—Dictatorial.

8. Fourth head—Imperial.

9. Fifth head—Tribunitial.

10. Sixth head—Imperial.

11. Diadems seven.

12. Tail of the Dragon.

13. Sood before the Woman.

14. Tail drew the third part of the Stars of heaven.

15. War in Heaven.

16. Dragon and his Angels fought.

17. Dragon was cast down.

18. Called the Old Serpent, Devil, Satan.

19. The Song is heard—"Now is come," &c.

20. Woe to the Land and Sea.

21. Had but a short time.

22. Overcome by the Blood of the Lamb.

23. Dragon abjects his throne.

24. Surrenders great power.

1. Wild beast out of the sea.

2. Spotted. Rev. 15.

3. Brass nails.

4. Feet as of a bear.

5. Mouth of a lion.

6. Names of blasphemy.

7. Diadems on the horns.

8. First horn and crown.

9. Second horn and crown.

10. Third horn and crown.

11. Fourth horn and crown.

1. Feet and toes—iron and potter's clay.

2. A little horn exalted up in the midst of the ten.

3. Shook off some of the first, and humbled three.

4. Eyes like a man—mouth speaking great things.

5. Made war on the holy ones.

6. Scarlet wild beast appears—Rev. 17:3.

7. Fall of names of blasphemy.

8. Receives his rider.

9. The beast was, and is not.

10. And yet is.

11. All wonder whose names are not in the book of life.

12. Deadly wound healed.

13. Beast is the eighth head.

14. Ten horns give their power to the beast.

15. They have one mind.

16. Make war with the Lamb.

17. Ten horns and wild beast hate the harlot.

18. Eat her flesh, and burn her with fire.

19. Put it into their hearts to pursue one counsel.

20. Would give their kingdom to the wild beast.

21. Summary—Little horn, mounting of the rider, head healed.

22. Beast makes war on the saints.

23. Puts his mark on all who will receive it.

24. Suffers no one to buy or sell.

25. Pursues the woman with eagle wings.

26. Name of the beast, 666.

LEOPARD, OR TRANSITION AGE.—A. D. 476 to 800.

1. Fifth horn and crown.

2. Sixth horn and crown.

3. Seventh horn and crown.

4. Eighth horn and crown.

5. Ninth horn and crown.

6. Tenth horn and crown.

7. Head wounded to death.

8. First wound—1st trumpet.

9. Second wound—2nd trumpet.

10. Third wound—3rd trumpet.

11. Fourth wound—4th trumpet.

12. Transfer of the diadem.

13. Place Nos. 13-18 before the horns, beginning at No. 7.

14. Burgundians, A. D. 407.

15. Franks, A. D. 407.

16. Anglo-Saxons, A. D. 450.

17. Ostrogoths, under Attila.

18. Lombards, under Attila.

19. Heruli, A. D. 476.

20. Imperial power falls by four wounds.

21. Empire suffers from Alaric.

22. Desolated by Goths.

23. Source of Attila.

24. Completed ruin of Ostrogoths.

25. Diadem passes to the horns.

26. Place Nos. 13-18 before the horns, beginning at No. 7.

27. Disruption of monarchy in it some of its iron root—some strong, some broken—mixture in it of the seed of men, and they will not cement one with another: Romano-German dynasty.

28. Central kingdom of Italy and France, by mass of donations.

29. Humbled three, by causing them to lose their regal power—Heruli, Lombards, and Ostrogoths.

30. Gifts of the central kingdom, derived from the Roman church.

31. This central kingdom being the ruling power on the beast, is said to do what the beast does in Rev. 13:2.

32. Fourth monarchy in scarlet covering for his rider.

33. This government assumes Divine rights.

34. Roman Catholic hierarchy established by law.

35. Supreme power was vested in the heads—is not—diadems on the horns or kingdoms.

36. Supreme power yet is in the ten kingdoms.

37. Adoration paid by the world to the fourth monarchy.

38. Imperial power restored, A. D. 800, in Charlemagne.

39. Romano-German empire the continuation of the ancient empire.

40. Ten kingdoms combine to support the Romano-German empire.

41. One policy among European nations to aid Germany.

42. Will war against the traditions of the Saviour.

43. European political rulers will hate the Roman church.

44. They will consume her wealth, and waste her by wars.

45. All European nations would pursue one policy.

46. Would league together to support the German empire.

47. Preparation of the wild beast to give chase into the wilderness.

48. Stamp of seal of civil authority.

49. Must have his seal, or permissive act.

50. Persecutes the true seed.

51. Which interpreted, means LATIN KINGDOM.

The dates of the periods are not exact. They are, in the beginning and close, blended. The events noted, show us about where we are to commence and close. They are sufficiently accurate, however, to answer our purpose. Let the events of the three ages be well studied before entering upon the fourth, or judgment age. In all cases above, where we speak of a government, we include the officers of that government; or of an administration, we include the officers of that administration.—This must be kept in view.

We have now brought the history of the fourth monarchy down to the judgment period. Our principal object has been, to gain a correct understanding of the judgment age. If the principles we have laid down be properly understood, much instruction on that point will be afforded. With the remarks we take leave of the subject for the present. J. P. WEETHEE.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, MAY 12, 1848.

Condition of the Nations—What does it Mean?

God rules, as of old, among the nations. And to the manifestations of his power, among the kings of the earth and the rulers who have taken counsel together, and set themselves against the Lord, he has called the attention of his people, as their promised deliverance approaches. Then the Lord shall have these kings and rulers in derision. He shall speak unto them in his wrath, and trouble them in his sore displeasure.

And no man can look abroad upon the state of agitation into which the mightiest nations of the earth have been recently thrown, and not have the inquiry arise within him, What does all this mean? The change from a general consciousness of security, which arose from the flattering supposition, that the great points of danger had been discovered and provided for, to a state of general commotion and fear, was so sudden, so unparalleled, and so mysterious, although remotely anticipated, that, instead of producing a thrill of excitement, the great event which has brought about that change, and the report of it, has struck every one with a sort of stupid amazement and wonder. It is so utterly unlike the ordinary occurrences of life, that we cannot realize it.—We are like them that dream.

When the news of the French revolution reached New Orleans, it was considered a hoax. Similar suspicions were felt in other parts of the country. The London Times of March 3d speaks as follows:

"The event of last week spoke like an earthquake to the political confidence of all parties and classes of men." "Already at this hour the intelligence of the great catastrophe has travelled like a blast of wind to the confines of Europe, and is rushing onwards to agitate and perplex the minds of men throughout the world. The swiftest imagination, the most penetrating eye, can hardly follow the track of this preternatural wave: for the same tide of excitement which swells the channels of Europe threatens to break with more or less impetuosity in every inland creek or bay, to cross the oceans, and to demonstrate throughout the globe the occurrence of some portentous change in the affairs of men."

Such was the effect of the passing "wave" over the thrones of the great powers of continental Europe, that an imaginative interpreter of prophecy might have seen the fulfilment of the text which reveals their fate, "The cities of nations fell." At Berlin, the capital of Prussia—the first member of the Germanic Confederation in civilization, the second in population—by circumstances as mysterious as those which set the ball in motion, a collision between the despotic and liberal parties took place, which was quite as serious and alarming as that at Paris. But promises of reform, and the proposal of new political plans, which are nearly equivalent to a liberal triumph, have abated the fury of the storm. At Vienna, where no other liberty has been permitted, but for the mildest spirits of despotism on earth to meet their human chief, and at his bidding to forge chains for the world,—where the genius of imperial tyranny had erected his altar to ignorance, avarice, treachery, and cruelty, and built his throne and temple of the tortured and mangled forms of martyrs—brave and noble patriots, pure and high-souled philanthropists, devoted and faithful Christians, who preferred dishonor, poverty, and death, as reputed felons, to the honors of despotism, the gold of treachery, and a life of infamy—cementing his throne and temple with their blood, and

garnishing them with the spoils of the slaughtered victims;—at Vienna, which was supposed to be only the cess-pool that received the drippings of this human slaughter-house—this loathsome temple of death—there were hearts, and nerves, and muscles enough, in a sufficiently living state, to carry forward "this electric circuit of the justice of nations," to overturn the throne, rase the altar, fire the temple, disgrace and put to flight its old presiding minister; and to crush or baffle his accomplices by whom he had maintained his reign of treachery and terror for half a century. The Liberals have obtained, if not an undisputed, a wonderful victory.

In Italy, where the Liberal elements have been working beneath an iron crust of indigenous ecclesiastical oppression, and superincumbent mountains of foreign usurpation, like the fires of their own volcanoes, till more room, or an earthquake, had become necessary; and where the expansion of that iron crust—working it thinner, and an avalanche or two—reducing the mountains, have prevented the earthquakes; in Italy the movement in France was hailed with acclamations of sympathy and rejoicing, as it was also in Switzerland, where Liberalism is triumphant.—Italy was prepared to swell the preternatural wave. Spain and Portugal have been like mere reeds shaken with the wind so long, that they were but slightly affected. Those only who have been linked with the fallen dynasty of France have been materially affected. Between some of the smaller states of northern Europe collision has already occurred, which threatens a general appeal to arms. In the smaller states of Germany, the great event has destroyed what little respect was felt among the people for their wretched governments, so that where the revolution does not take a comparatively healthy form, anarchy and violence are triumphant. Poor, unfortunate Poland has opened her eyes, as if a day of hope was at last about dawning upon her; though she has hardly strength or courage enough left to move in her chains, or sense enough to distinguish her friends from her foes.

The throne of Russia presented a solid wall of granite to the surge, but it roused the wily and powerful master of that throne to look about him, to mark the points of danger; to order his legions, in marching order, to their posts; to put his other legions, enrolled but not mustered or disciplined, on a war footing; to get ready his dismantled fleets; to enlarge and quicken the operations of his arsenals; to be all prepared to crush "rebellion;" to sustain the old barrier of despotic allies between his own frontier and Western Europe; and above all, to seize the chances that might offer to push forward his ambitious designs on the Bosphorus and the Baltic. The lessons of modern history, the apprehensions of the civilized world, and, as many believe, prophecy points to Russia as holding the weights which are to turn the balance in the contest of liberal and despotic systems, which is about to take place for the last time.

The British throne, the policy of which is a better safeguard than its armies and fleets—hitherto almost invincible—from the nearness of its location to the source of the blast, the keenness with which her constitutional and hereditary wrongs are felt, the number and excitability, not to say reckless desperation, of those who feel the wrongs, and the doubtful friendship of her powerful neighbors,—Britain could not witness the fury of the storm around her, the sufferers from which were driven in the most wretched plight to her shores, and not feel that there was danger. But England has survived the first shock of the swelling surge, and now feels more secure. Ireland became a little more impatient in her chains. There were some signs of disturbance in Scotland; the blood and pulse of a few millions of Englishmen stirred with more ardor than usual;—but "Richard" is himself again.

Thus we have briefly traced the field over which the tornado has swept, and to which the eyes of all the world have been turned with so much interest. All over this field, where civil war is not raging, the elements are with difficulty restrained from breaking forth in the most fearful form. The great points of the field on which the strife of nations has begun, or seems to be inevitable, and from which the whole may be embroiled, are northern Italy, the shores of the Baltic, and Poland.

And now that the blow is struck, and its effects are everywhere felt or seen, can we, as Christians, form a scriptural view of the meaning of the scene it presents? If God is the God of nations, his hand must be in this work. If he has made known the great outlines of his will, as it involved the history of the nations holding an intimate relation to his church, are we presumptuous in supposing that he has spoken of

such events—of a scene which fills all the world with astonishment?

It is certain that the word of God points us to the history of an empire which was in full power when the sacred cannon was closed up. It was to continue undivided for a time: then it was to be broken into fragments, the heterogeneous elements of which would never again be consolidated, but would remain till broken without hand—consumed and destroyed at the end of time. During the whole period of their existence, they were to be favored with the calls of God, which demanded their submission, and held them responsible to carry forward the purposes of his mercy made known by it, to be the subjects of providential discipline; and as they should prove recreant to their obligations, and found wanting when their time of trial was about to close, woes and plagues, distress and perplexity, were to befall them: and in this state they were to be found when the King of kings should come in his glory, to summons all nations to their final account at his wise and righteous tribunal. As this great worldly organization, in its imperial state, was the desolator of Jerusalem, and in all its changes would be the desolator of the true church, so it was to be a special subject of the wrath of God in the scene which should witness the desolation of all the earth. On all these particulars the word of God is very plain.

The leading facts in the history of the world, as an elucidation of the above, are equally plain. The first general call of God by the gospel, was made to the Roman empire. For three hundred years the most deadly forms of its power were wielded in unrelenting opposition to the gospel. Another hundred years passed, and the empire fell. The close of another hundred saw the fragments of the fallen empire leagued under a new form, in still more deadly hostility to the truth and to the people of God. A thousand years of triumph to this hell-inspired coalition transformed that section of the world—"Christendom"—into dungeons and deserts. Three hundred years ago the voice of God was heard again in the midst of this darkness and desolation, and the whole region of death stirred under the electric impulse—some to a divine life, and to lead others out into the light of heaven; but more to shut out the light, and to perpetuate the slumbers of the grave. For three hundred years this strife has been raging. Everything gained by the gospel has been opposed as with a death struggle, till the unpopularity of the opposition made it impolitic; and everything gained has been perverted. The worldly advantage to be gained by overturning the old antichristian despotisms is now likely to turn the scale against them.

The contest so far has been very much like that of Egypt, in the days of Moses. God interposes for his people and by them, and makes the just demand, "Let my people go, that they may serve me!" The demand is opposed by a blasphemous assumption of the prerogatives of God, and the alleging of human authority. Miracle after miracle is performed on the part of God, and these are opposed by the apparently almost equal arts of the magicians. Plague after plague falls upon and overspreads the land, which are so many signs of hope to the oppressed, till at last the cry of the doomed people of the land goes up to the throne, "Carest thou not that Egypt is destroyed?" So has it been, so it now is, in the spiritual Egypt of the Christian world. The first announcement of the revived gospel challenged the usurpers of God's authority over men, and demanded religious liberty—liberty of conscience, of opinion, of speech, of worship. This demand, which fell like a thunder-bolt on the Pharaohs and taskmasters of the Christian world, was frowned upon with indignation, and its authors anathematized. But God interposed for the oppressed, and for the truth. Blessings and prosperity have followed one party, curses and adversity the other, until it is seen by the latter, that their existence depends on yielding their impious and suicidal position. And now it is impudently claimed, that these old blasphemous tyrants were always the apostles of liberty.

In this manner every righteous and elevating enterprise, which is based on the principles of the gospel, has been opposed, corrupted, perverted, and at last well nigh defeated.

But to admit the claims of truth, only when force or policy makes it necessary, is to maintain the ground of its enemies still. The change, which is only apparent, comes too late. It is not God and the truth to which they bow, but to the popular will. And for such ones the snare is all ready. If men reject the truth on account of a dislike to its requirements, they are left to fall under the power of some strong delusion, the fruit of which justly exposes them to the

wrath of God. They may hold the truth in unrighteousness; or, since everything divine has its counterfeits, those who trust in lies, by lies must be destroyed. "I will choose their delusions, saith the Lord."

And where, in the whole field we have surveyed, where is the government or nation that has responded to the calls of the gospel? Where is the one that has not set itself as stoutly as it dared against its divine and righteous claims? What might Christendom have now been if these nations had done half as much in publishing the gospel, that men might believe and be saved by the grace of God, as they have in corrupting it, for the purpose of manufacturing creeds, and saints, and costly sinecures for these creed and saint-makers? If they had spent a hundredth part of what they have spent in crushing all liberty and improvement, for the purposes of popular education, to prepare the people for liberty! a thousandth part of what they have spent in ambitious intrigues and desolating wars, to promote peace and free trade? If they had put forth half the labor to evangelize and civilize the world, that they have to heathenize and brutalize it, how different might the picture now have been! But they have disregarded the call of God, and their obligations to him. They have perverted their resources to oppose his truth. The rulers have crushed their people to the earth; they have robbed and spoiled them of their rights, and of the common blessings of a bountiful Providence, so far even as "to meet and vend the vital air." The greatest wonder is, that a just and holy God could bear with them so long.

Well, since they have refused to act the part God called them to act, there is a part they must act, by which he will make himself known. In the case of Egypt, the king had his part to perform—the taskmasters theirs—the magicians theirs, and the armies of Egypt theirs. All had their part to perform. And the whole was comprehended in sustaining the policy and power of Egypt, and opposing the purpose of God, as made known by the promise given to his church four hundred years before.

"Whom God dooms to destruction he first makes mad!" Who could believe, that after witnessing the signs and wonders wrought by the hand of Moses; and smarting under the plagues that had fallen upon every family and every man in Egypt, from the king on the throne to the beggar, that the king and all his armies would follow the people of God into the pathway opened to them by a miracle, to find in that pathway their graves? It must be as fatal to these old tyrants of Europe, if there is time for the experiment, to give liberty to the poor victims of their wrongs, without the Bible, and when the day for them to secure the blessing of God upon that liberty has gone by. In our land, where liberty, and the means of preserving it, are the greatest, and the motives to retaliate wrongs are the fewest, except in the case of the poor slaves, such is the violence abroad in the land, that all feel more or less alarmed at the danger. And if they do these things in the green tree, what shall be done in the dry? When it is remembered that most of these kings stand convicted before heaven and earth of the crime of political perjury, in addition to all their other abominable and cruel misdeeds, what can they expect at the hands of an outraged and insulted people? The lions, bears, and tigers of a menagerie, fully roused from the mesmeric spell of the VAN AMBURGS and DRIESBACHS who have so skillfully managed them, and remembering only their chains, blows, filth, and starvation: such wild beasts, broken from their chains, and at large among their keepers, may afford an idea of the scenes that must necessarily follow the political changes going on in Europe.—(To be continued.)

SINGULAR REPORTS.—Among the thousand and one reports put into circulation to injure our influence, is one, that we are now building a splendid brick mansion in this city. We are ignorant of its origin; but it came to us second-handed from a minister, who should have known better. Formerly, common fame made us build whole blocks of buildings; but now only one mansion! We would not waste time in making a word of reply, but for the sake of some friends abroad, and of the cause, that otherwise might suffer. Let us say once for all, that the thought of building, or speculating in worldly affairs, never entered our mind. In our labors for the last eight years, we have had but one, undivided interest, and our works must show what that interest has been. We do not, and never did possess a foot of land, or a house, or any particle of real estate whatever. We are not building, and have no intention of doing so. We have no time to devote to such an object. We feel thankful that we are able to procure a comfortable "hired house" for our family, and by dint of hard labor, to provide for them as a Christian.

Foreign News.

The steamer *Britannia* arrived at this port on Sunday, bringing news of one week later from Europe. We select from *Willmer's Times*, of April 22.

The wars and general commotion on the continent have not assumed a less alarming aspect than on the day of our last week's publication. The hostilities going on in Schleswig-Holstein and Lombardy naturally occupy most attention; but the universal disruption of society in almost every quarter of Europe, forbids the hope that matters can resume their ordinary peaceful course for a long time to come.

FRANCE.—Last Sunday, Paris was the scene of one of those extraordinary demonstrations which can only occur in that capital. A M. Blanqui, stung to madness by the publication of certain papers, alleged to be found at M. Guizot's, which impeached his political character, fulminated a most bitter philippic against the Provisional Government, declared the documents published to be forgeries, and inveighed against M. Marrast, and M. Lamartine, in terms not easily to be forgiven. It seems that a plot was actually formed to intimidate the Provisional Government, eject M. Lamartine, M. Marrast, and other moderate members therefrom, and form a new government, consisting of Ledru Rollin, Cabet, Blanqui, Albert, Louis Blanc, Flocon, Arago, Raspail, and Pierre le Roux. A meeting was accordingly got up at the Champs de Mars, on Sunday, with this ulterior object. Blanqui harangued the mob. However, Lamartine and Marrast, having got previous intelligence of the plot, circumvented their designs. The National Guards, as well as the mobiles, were called out, and the critical state of things, which threatened a complete reign of terror, furnished the Government with a pretence to call in the military, all classes now deeming the lately proscribed troops of the line as the defenders of order, life, and property. A couple of regiments were brought into Paris. Cannon, for the first time since the Revolution, was placed before the Hotel de Ville. Of the National Guards of Paris, no fewer than 120,000 assembled on the quays and boulevards, joined by 40,000 of the *banlieu*, or suburbs; to these were added 20,000 of the *gardes mobiles*. The peace of Paris was thus secured. The usual exhibitions and speeches took place before the Hotel de Ville, and the cause of the communists sank apparently into insignificance. A counter demonstration is of course threatened; indeed, it is openly asserted, that the plot of Blanqui and Cabet, on the Sunday, which so signally failed, was favored, if not concerted, by the extreme party in the Provisional Government, which, if it be true, must lead to its speedy re-construction.

Thus stood matters on Monday. On that evening Blanqui harangued his club, inciting them, in the most violent language, to arm and overthrow the Government. Commissioners were appointed to come to an understanding with a vast number of other clubs who advocate similar principles. It is now evident that the contest between the moderate clubs and their more violent antagonists has fairly commenced. The *rappel* was again beaten on the morning of Tuesday, the 18th. Vast numbers of National Guards were kept under arms during several hours, perhaps with a view to weary them out, and the whole capital was kept in a continual state of terror and confusion. It was stated that both Blanqui and Cabet were arrested by order of the Government.

The grand national festival to celebrate the fraternization of the army and the National Guard, took place as announced on the 20th of April, and was concluded by a grand military demonstration, the like of which has never before, perhaps, been witnessed. The whole of the forces under arms, consisting of 330,000 National Guards and *gardes mobiles*, and 5000 troops of the line, fell into rank and marched round the boulevards and through the city in military order, with drums beating and colors flying. The procession took eight hours in passing any given spot in the line of march. The greatest enthusiasm prevailed, and the most kindly dispositions were manifested towards the troops, the National Guard, and the Provisional Government. The greatest tranquillity prevailed, and there was no probability of that tranquillity being interrupted. It is considered that this demonstration will strengthen immensely the power of the moderate members of the Provisional Government.

The accounts received from the departments are becoming every day more and more alarming. Serious disorders have taken place at Toulouse, Auxerre, Troyes, Beauvais, Rheims, and other places. At Toulouse, a club, called "La Voix du Peuple," consisting of about 400 members, went *en masse* to the Hotel de Ville to demand arms, and, on being refused, attacked the authorities, and broke into the apartments of M. Joly, the commissary-general, who was in imminent danger till rescued by the National Guard. By the last accounts tranquillity had been in part restored, and the club in question has been closed by orders of the commissary, but fears were still entertained that the disturbances were not at an end. At Auxerre the clubs met and forced the commissary to march in procession with them, after which a riot was got up by a party in opposition to the commissary. The town divided itself into two hostile camps, and by the latest accounts a collision was expected every moment. At Troyes, the people and National Guard came into collision; two men were killed, and a great number were wounded. The National Guard of the arrondissement had marched to the assistance of the National Guard of the town, and at our last accounts was bivouacking, to the number of between 5000 and 6000, in the streets. It was the unpopularity of the commissary that gave rise to this *emete*. The National Guard of the neighborhood of Troyes is furious at the dictation of Paris, and threatens to march upon

the capital. The same feeling pervades many of the towns in the middle and west of France. At Troyes the rioters lifted the rails to prevent the arrival of the National Guards, the consequence of which was, an accident, by which two persons were killed.

It is said that the Provisional Government is engaged in organizing *ateliers fraternels* in the twenty detached forts which surround Paris. Each fort, it is said, can lodge about 2000 workmen.

The Legitimists, it is said, are creating the disorders in the French provinces for the purpose of endeavoring to bring about the restoration of the Duc de Bordeaux.

A scheme having become known by which the Prince de Joinville was to be preferred as President of the Republic, a decree will shortly appear, banishing the whole Orleans dynasty.

It is said that Lamartine has prepared an alliance, offensive and defensive, between the French and Swiss republics.

The Provisional Government has placed 30,000 stand of arms at the disposal of M. Fontana, the envoy of the insurgent government of Milan.

The following extract from a private letter of an officer on board an American barque lying at Marseilles, dated April 15th, will show the menacing state of affairs in Provincial France:—

"We are chartered round, and are to lay at this port thirty days; but business is in such a deplorable condition at the present time, that we may lay longer. Everything is at a stand still. You can hardly pass the streets for the knots of people that are collected in them. Some of the lower classes have a curious idea of a Republican Government. They are something like Equality Jack, in Midshipman Easy. [Jack thought that everything ought to be in common, and that the poor man had as much right to the rich man's house as the owner himself.] Most of the civilians are armed *cap-a-pie*. It looks rather strange to see a merchant transacting business on 'change with a musket on his shoulder. They (meaning probably the people) washed the Governor's face in a mud puddle yesterday, and served one of the National Guards the same way. They have nearly got the ascendancy of the military, and if they do, why then look out."

The writer also deprecates his inability to purchase goods, vast quantities of which are offered for almost nothing, in consequence of the disordered state of affairs, and the absence of a circulating medium.

ENGLAND.—The London Correspondent of the *Atlas* writes as follows, under date of Friday, 7 o'clock, P. M., the 21st ult.:

"Political affairs in England appear at this moment to be in a quiet state. The Parliamentary news of the week relates chiefly to the state of the country. The Crown and Government Security Bill has been the principal topic in both houses. Last night this bill was read a third time, and passed, in the House of Lords. In the Commons, a motion by Mr. Hume, that the bill be read that day six months, was rejected by 295 to 40. The third reading was carried on the 18th.

Trade is completely prostrated in every part of Europe, by political disorders. The accounts of mercantile troubles, of failures, closing of factories, and discharge of workmen, are similar from nearly every State. In England, it is the same. Trade, commerce, and manufactures, are in a very bad condition, and the prospects of any immediate change for the better are exceedingly gloomy.

Her Majesty and court were at Osborne, Isle of Wight. But it was her intention to return to town on Tuesday, the 2d of May.

An attempt is about to be made to get up a fresh agitation for the purpose of obtaining an extension of the suffrage, an equitable arrangement of taxation, a reduction of expenditure, and a general advance of reform principles throughout Great Britain and Ireland. A meeting has been held in the metropolis, at which we understand about forty members of Parliament assisted. Resolutions to carry the above objects, and to promote a more cordial understanding and co-operation amongst the members of the Legislature, with a view to secure success, were agreed to. Mr. Hume has been appointed chairman, and Mr. Cobden vice-chairman of the new association. The names of the Radical party who assembled at the meeting have been published; and we see among them those of Sir W. Molesworth, R. Osborne, W. J. Fox, Dr. Bowring, J. Bright, W. Scholefield, J. Macgregor, Colonel Thompson, T. Wakley, and all those names which are usually to be found in the division lists of the Liberals, and which may be classed as the extreme Radical party. The veteran Mr. Hume has, indeed, already opened the campaign, by giving notice to the House of Commons, that shortly after the recess, he shall call attention to the present state of the representation of the people, and take the sense of the House on the question.

The *Times* says: "There is no Government, whereof mention is extant in history, no monarchy, aristocracy, or republic, nothing from the purest despotism to the simplest democracy, which would not long ere this have consigned Messrs. Mitchell, Meagher, O'Brien, Duffy, and the rest of the gang, to their several cells."

PRINCE METTERNICH.—His serene highness Prince Metternich, accompanied by his princess, Prince Richard, and the Baron Charles Hagel and a numerous suite, has arrived in London.

IRELAND.—The Liverpool "*Times*" says: "The deplorable state of Ireland, apparently on the verge of a civil war, continues to occupy the deepest attention of all classes. In the wild and tumultuous passions now evoked, it is scarcely to be hoped that the calm exhortations of wisdom and experience can be listened to. The majority of the people of Ireland, now to a great extent armed, seem resolved upon some desperate act, which will secure for them

the accomplishment of their darling hopes, or plunge them still deeper into the abyss of misery. The divergence between the repealers, headed by Mr. O'Connell, and the party led on by Mr. Mitchell, becomes greater every day. The O'Connells manfully declare that they will take their stand upon, at the very *ne plus ultra*, the uttermost bounds of the law and constitution, and will adhere to the counsels bequeathed to them by their father, to obtain repeal by peaceful and constitutional means only. In the meantime, the people in every part of the country continue to supply themselves with arms; some arrests have indeed taken place in Dublin, Cork, and Limerick, to check the progress of the armament, but these steps are of course wholly inadequate to ward off the danger. We expect, almost by every post, intelligence of some disastrous event arising out of the excited state of the country.

Great and influential bodies continue to pour in address to the Lord Lieutenant, expressive of their determination to support the government; but the train of discontent seems now to be laid so extensively, and with such mischievous effect, that we doubt whether the whole weight of the government, with even the support of the O'Connells, will be able to prevent some great explosion.

The run on the savings' banks in Cork and in the South of Ireland goes on with accelerated speed. The depositors desiring their funds are paid in Bank of Ireland notes, which are speedily converted into gold. Mr. Mitchell's language in the United Irishman increases in violence daily. The Nation contains a letter from a parish priest, setting forth the doctrine of Catholic resistance. It inculcates the duty of arming quietly, and goes on to say to the people, "Make your peace with God; put your houses in order, and prepare to die." It then teaches them to bide their time; and then, when it comes, every man must vow, "before God and his country, to lessen, if he can, by one man at least, the enemies of his native land, and then to die." Such language as this, coupled as it is with minute instructions from the United Irishman how to drill, carry, and use the pike and the rifle, can only be productive of some mighty catastrophe.

The preliminaries to the prosecutions against Messrs. Smith O'Brien, Meagher, and Mitchell, commenced on the 15th. As it was announced that the traversers would proceed in procession, the military force in the castle was doubled; another body of troops, with two pieces of artillery, was posted in the vicinity of the four courts; and the horse police patrolled the streets from an early hour in the morning. At half-past eleven o'clock the traversers, followed by about twenty or thirty gentlemen, and some members of the confederate club, walking two abreast, proceeded on foot to the courts, when a cheer was raised for Messrs. O'Brien, Mitchell, and Meagher. True bills were found against the traversers upon every count in the indictments sent to the jury. They were then severally given in charge, and the usual four-day rules to plead were entered. At the rising of the court, the traversers were loudly cheered in the hall and upon their route homeward. On the 18th, at the sitting of the court, Mr. O'Brien was in attendance, and took his seat at the traversers' bar. The traversers intended to challenge every juror on the panel who signed the declaration of loyalty in Dublin, on the ground that they had already prejudged in the case, and hence were not eligible for impartial service in the jury box. Should the move be successful, the jury must necessarily be composed exclusively of repealers, and the idea of obtaining a verdict of guilty melts into thin air.

If Smith O'Brien be convicted, his property, which amounts to between four and five thousand pounds a year, will be confiscated to the crown. One of the charges against him is tampering with the military.

The drilling act has been put into operation in Dublin. Accordingly, a number of young men, thirteen in number, were arrested on Sunday evening, April 16, while performing military evolutions in a large room of that city.

The complimentary soiree to Messrs. S. O'Brien, Mitchell, and Meagher, was held on the 15th inst. The Music hall, in which the meeting was held, was densely crowded in every part, with their enthusiastic friends. The usual weekly meeting of the repeal association was held on Monday last. The proceedings were not important. The rent for the week was £25.

A communication from Youghal states that "the spirit of insurrection is rapidly spreading in the south-east—from Youghal to Mallow, from Cappoquin to Clonmel, and that nothing is spoken of but rifles, and rifle clubs, pikes, barricades," &c. The writer mentions the meeting of a rifle club at Clay Castle, at which over 2000 persons were assembled. This state of things is becoming a matter of general notoriety. The most formidable rebellion that ever shook Ireland from sea to sea is at this moment threatening the community.

A Limerick paper, in alluding to the state of the country, says:—"We have it from authority which we have the best reason to trust, that in a quarter not a thousand miles from Limerick, 9000 men are nightly engaged in practising the pike exercise. The Limerick Rifle Club had sharp practising yesterday evening. The target was a rude sketch, in chalk, of the 'human face divine,' over which was inscribed, in large letters, the word 'Clarendon.' One gentleman gave a most convincing proof of his proficiency by planting a ball on the tip of the nose of this flattering likeness of Vice-Royalty, a feat which elicited much laughter."

As an evidence of the "shifts" which are made to procure fire arms, and other deadly weapons of warfare, the following extract from a letter written at Limerick will testify:—"Leaving a deal yard, some days back, in Limerick, a woman

might be seen seated in a car, and leaning, in evident or apparent affection, over a coffin. Her emotions were indicative of the profoundest affliction. She certainly wept, and her body and head swung from one side to the other in palpable sorrow. The car moved away, bearing off the coffin and the solitary mourner. When it had travelled, we shall not declare what number of miles, the journey was finished, the coffin removed, the cover uplifted, and—no, not the body—but a plentiful store of well-prepared arms taken out of the interior."

At Cork, pikes are publicly inquired after by those who cannot afford a gun.

At Roserea, the police found in a cabin inhabited by two men named Kelfeigle and Kennedy, several pitchforks, the prongs of which are tipped with steel for nine or ten inches, and the handles measure six feet. The men were arrested, and upon being asked who ordered them to make such weapons, they said they were manufactured according to the plan laid down in the United Irishman.

REPEAL IN ENGLAND.—The Chartists are Repealers to a man. An immediate Repeal of the Irish Union was one of the prayers of their greatest National Petition—that one presented several years ago; and the Chartists of both sections—those who acknowledge the leadership of Feargus O'Connor and Ernest Jones, and those who rally round W. J. Fox, Geo. Thompson, Joseph Sturge, and Henry Vincent—unite in this opinion. The Westminster Review, Tait's Magazine, and the Northern Star have, from time to time, been organs of this sentiment, common to several millions of the working classes of England.—*Dublin Irish Nation*.

Two active members of the Chartist Convention—Mr. Leech, of Manchester, and Mr. Kydd, of Glasgow, have visited this city for the purpose of establishing "a cordial understanding" between the Repealers of this country and the working men of England.—*Id.*, 22d.

The following is a letter written by Mr. Steele to one of his most intimate friends, immediately prior to his attempt at suicide:—

"Wednesday, April 19, 1848.
"My dear ———:—You will, I well know, read this letter of your old friend with deep pain. But when you contemplate the dreary aspect of Ireland, and contrast it with what it was in its majestic, peaceful movement, under the sublime and benign moral sway of my ever-deplored friend and leader, August O'Connell, you cannot be surprised that, with a complication of private ills upon me at the same time, the ties of life are with me discoloured, and in disruption forever.

"The highest aspirations of my nature were that I should be O'Connell's principal instrument of peace, his 'Head Pacifier of Ireland' in his efforts for the peaceful, bloodless regeneration of his own country, and for setting an example to other realms, as was nobly proved in England by Richard Cobden and his league, how revolutions may be achieved by the consolidated organization of public opinion, and without the pollution of carnage, bloodshed, and convulsion.

"Before you receive this to-morrow I will have ceased to live. I am quite weary of existence, although, of course, as a matter of manly firmness, in private society, I deport myself as if I were without a care.

"I shall manage the matter in such a way that there shall be no cause of a coroner's inquest and *post mortem* examination. When a thing of this kind must be done, the more quietly and less theatrical it is done the better.

"I am, with most grateful feelings for all your kindness to me for so many years, as a private friend and public journalist.

"My dear ———,
"Affectionately yours—forever! ———
"THOMAS STEELE."

AUSTRIA.—Great apprehensions were entertained in Vienna, in consequence of a meeting of operatives, which was to have been held on Sunday last.

The basis of the new Austrian constitution has been published. It is as follows:—

"All the provinces are constituted into one body, with the exception of Hungary, Croatia, Slavonia, Siebenbergen, and, for the present, the Italian provinces. The division of the empire shall remain as it exists at present. Freedom of religion, speech, the press petition and public meeting, is granted to every citizen, subject to future laws."

The Austrian Government has ordered the Jesuits to quit Pinti. This step has given considerable satisfaction even to the Roman Catholic population.

The question of the compulsory celibacy of the Romish priesthood has been mooted in the Diet at Presburg, by an ecclesiastical member. M. Kossuth replied, that he was rejoiced to find the subject discussed in such quarters, and that he had received innumerable letters from the clergy, complaining of the prohibition. The two leaders of the republican party, Hecker and Struve, from Mannheim, who, on the 2d of April, at Frankfurt, nearly succeeded in causing a tumult in the Parliament, and likewise had nearly created a serious division in favor of a republic, have been obliged to fly to France in consequence of a detected conspiracy against Germany; and a third, whose name, we believe, is Skiver, has been seized and thrown into prison.

It is said that the Austrian army, numbering 9000 men, which was on its way to Italy, has been countermanded, in consequence of fears entertained regarding a movement in Galicia, Dalmatia, and Croatia. The Emperor makes very liberal promises, in reply to the demands forwarded to him in behalf of the Bohemians.

The Cologne "*Gazette*" of the 19th April, says:—"An engagement between Hungary and Russia, on and respecting the duchies of the Danube, is con-

(Continued on page 120.)

Correspondence.

Jerusalem Restored.

"Awake, awake, put on thy strength, O Zion: put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come unto thee the uncircumcised and the unclean." Isa. 62:1.

O thou, who dost bring the good tidings to Zion,
Go up to the mountains and tell it aloud;
Proclaim the near advent of Judah's strong Lion,
Bid all her sad daughters, "No longer be bowed!"

Thou who bringest good tidings, go lift up thy voice—
O lift it up, lift it up, be not afraid;
But say that Jerusalem soon shall rejoice,
When she shall the throne of Jehovah be made.^b

Thou who wast so hated that no man went through thee,
And those who passed by were heard proudly to rail;
Jehovah will come, and shall greatly renew thee
With beauty and excellence never to fail.^c

Go look upon Zion the city of peace.^d
For Jerusalem thou shalt indeed see again—
A loved habitation, where blessings increase,
And none who reside in her ever have pain.

Not one of her stakes shall be ever removed,
Her tacklings and cords shall be broken no more;
For now she is married and greatly beloved,
Hephzibah she is called, and not as before.^e

Her beautiful foundations with sapphires are laid,
Her stones with fair colors in glory appear.^f
No weapon shall prosper against her arrayed—
She is free from oppression, from sorrow and fear.

All the people are pardoned who in her reside,
They shall be defiled with their idols no more.^g
The "whole house of Israel" have been justified,
And David their Prince they shall serve and adore.

Ashamed and confounded they cannot appear,
As their name and their place shall abide "without end;"^h

Jehovah himself shall be with them there,
As Judge and Lawgiver, as Shepherd and Friend.

Then go and proclaim all these scenes so sublime,
That saints may rejoice in the hope of that day:
Jehovah will hasten it on in his time,ⁱ
And soon will the shadows from earth pass away.

JOHN M. ORROCK.

"Watchman, what of the Night?"

The present miraculous and unprecedented movements in Europe, and throughout the civilized world, are regarded by nearly all as indicating the speedy ushering in of the millennium. The great question, therefore—"Is the millennium prior, or posterior to the advent?"—is emphatically the question of the age, and one which every one must settle satisfactorily to himself, and at once, before he can take another step without the utmost peril. For if these commotions are the incipient openings towards a universal Republic, or universal Democracy, and righteousness, then the man who withholds from them his prayers, his wealth, and even his life, if need be, is recreant to the spirit of the age, and throws himself before Jehovah's chariot, to be crushed to chaff in its onward, irresistible movement. While, if they are the "distress of nations with perplexity," as the last sign of the advent; the anger of the nations at the sounding of the seventh trumpet, when the kingdoms of this world are to become the kingdom of the Lord and of his Christ,—and the dead be raised and rewarded,—when those who destroyed the earth are themselves to be destroyed,—if they are the beginning of "the time of trouble" on the nations, such as never had been, just before those who sleep in the dust of the earth shall be raised, mentioned in Dan. 12:1-3; then the man who mingles, in the least, in them, directly or indirectly, exposes himself to be ground to powder by the stone when it shall fall upon the feet of the image. Well does the Manchester "Examiner," in England, say, "We are in a crisis." Says the London "Times," "It is a remarkable era to which we have come. The fountains of the great political deep seem now to be breaking up. The whole earth is shaken." Said Mr. Calhoun, in the United States Senate, a few days since, "Great events are before us. There lives not the man who can say what a week may bring forth." Said Sir Robert Peel, six years since, before the British Parliament, "Every aspect of the present times, viewed in the light of the past, warrants the belief that we are on the eve of an universal change." And he urges the Parliament to be ready for any emergency. What was prospective with him, is now present with us. We are not only on the eve, but in the midst of "a universal change." But still the question is before us, which can only be settled by the word of God,—What is this universal change to ultimate in? Is it peace or war? 1st. What are the aspects? and secondly, What says the infallible world?

1st. The present Pope, whose election, one of the cardinal says, was a "miracle of the devil," began the movement. He immediately increased his army from 14,000 to 60,000. Nicholas of Russia, within the last five years, has added 480,000 to his standing army, besides hunching a war vessel every month. Austria and England have both increased their standing armies considerably. Naples and Sardinia have done the same. The United States has increased her army about 40,000, and is about taking into her

bosom about 40,000 mounted, expert Indian warriors, with the slavery question hastening to the same issue in the nation to which it has already attained in the Methodist church. But without stopping to speculate on that state of things in which God "taketh the wise in their own craftiness, let us turn and take a peep through the celestial telescope of Revelation.

Was the gospel expected by its Author ever to produce a state of self-government and universal righteousness before the resurrection? If so, as he "brought life and immortality to light," and came a light into the world, that "they which saw not might see," we shall be as likely to find it in his teachings as in the Old Scriptures. In Matt. 19th he gives three parables, with their explanations, which reach to the end of the world. In the first, he represents himself, by a sower, the gospel by the seed sown, the hearts of men by the four fields; only one of which brought anything to perfection. In the second parable, he again represents himself by the sower; the field he says is the world, (*oikos*, the habitable globe), the good seed the children of the kingdom, the tares the children of the wicked one, the reapers are the angels, and the harvest (to which time they both grow together) is the end of the world. Again he gives us another illustration of the gospel, and what it is expected to achieve, by the parable of a net, which at no time had only good fishes in it, but enclosed of every kind, which they drew to the shore, and gathered the good into vessels, and cast the bad away. Vs. 49, 50—"So shall it be at the end of this world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth." In Matt. 7:13 he illustrates truth and error by two ways: "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat." Now, who can believe that the Saviour only meant that this would be true for eighteen centuries, and then for a thousand years be reversed, so that the way to death would become so narrow, that few only would find it; while the way to life would become so broad, that many would go in thereat? I can think of nothing so utterly preposterous. But that there should be no possible mistake, the Saviour, foreseeing the great controversy on this subject, has the kindness to put the question, and to give to it an explicit answer. Luke 12:51, 52—"Suppose ye that I came to send peace on the earth?" "Certainly," responds numberless thousands at the present day; "and it is now, after eighteen centuries of blood to the church, about to be ushered in." "I tell you, Nay; but rather division," answers the great infallible author of the Gospel. It may be said that he only proposed and answered this question in reference to the expectations of the Jews of a temporal kingdom at that time. But he goes on to say: "For FROM HENCEFORTH (from this time onward) there shall be five in one house divided, three against two, and two against three," &c. The parables of the mustard seed, the pearl, and the leaven, can all be easily and consistently explained to harmonize with these; but these can never be explained to harmonize with the conversion of the world, or of any considerable portion of it. The same is true of the parable of the supper.—They gather in all, both bad and good; and when the King comes in, there is one who has not on a wedding garment. When the seventh trumpet sounds, and the kingdoms become the kingdom of our Lord and of his Christ, the nations are angry, and it is the time of their destruction, and of the resurrection of the dead. The last government on this earth, before the Ancient of days sits on a throne of fire in final judgment, is represented by a beast with ten horns, even more dreadful and terrible than the lion, the bear, and the leopard, which are the most carnivorous of all animals. What is there in Daniel's description of that beast that looks Christ-like? What is there in the clay and iron of the feet of the image (in Dan. 2d) which represent the line of earthly governments till the time when they shall be swept away forever, that looks like the universal triumph of grace? Like the Antichristian horn on the fourth beast, which prevails against the saints till the day of judgment, so in the feet of the image, they will not "cleave one to another, even as iron and clay will not" cohere. When "the heathen are given to Christ for his inheritance, and the uttermost parts of the earth for his possession," it is that he may "rule them with a rod of iron, and dash them to pieces as a potter's vessel."

"The bringing in of the 'fulness of the Gentiles,' as Paul gives it, is not the conversion of the whole of the wild olive tree into the natural one, nor the revivifying of all the withered branches of the natural one; but the engrafting of a suitable number of scions from the wild tree to fill out the natural tree: thus 'making of twain one new man'—out of two trees making one good tree. Instead of promising to take the Gentiles a people for his name, he only proposed 'taking out of them a people for his name.' The millennium, then, must be after the second advent, in the new earth; as the church uniformly believed in the first two centuries. And therefore these commotions can only be, as the New York 'Herald' appropriately termed them, 'the beginning of the end.'

The following, from the New York "Evening Express," of March 22d, shows that "the shaking of the nations" is shaking also the hope of a temporal millennium with some:—

"For years past, it has been a favorite idea of many enlightened minds, both here and in Europe, that in view of the wonderful advances Christendom, during the last quarter of a century, has been making in political economy, the arts, and sciences, and in fact, everything that tends to elevate our kind, it was an absurdity to imagine that wars of any magnitude would ever again be revived, to desolate and lay

waste the world. Moralists and philosophers, pointing to the embattled plains of Belgium, in the glad exultation of their hearts, told us that Waterloo was the last scene in the dramas of blood the nations have been enacting ever since there were crowns to be worn, kingdoms to be conquered, or a refractory people to be coerced. And when the curtain fell upon the stupendous tragedy which there met its denouement, the mighty influences of science and art, blending with the liberal opinions everywhere more or less developed, during the last thirty years, indeed justified the hope that the awful lesson which the long suffering millions of France had themselves, but more severely through that terrible embodiment of their Revolution, Napoleon Bonaparte, taught the banded monarchies of Europe, not soon to be forgotten, would thenceforward induce princes and potentates to liberalize their sway, and thus do away with the necessity for the further spilling of blood. They, too, who flattered themselves that the people in Europe would now silently work out their own redemption, merely by 'moral suasion,' scouted the idea that the sword would ever again, at least in our day, be unsheathed to do its work of death. How vain do all these fond dreams appear now! as we cast an eye over both hemispheres, and survey the momentous and bloody events transpiring, in republics as well as in monarchies.

It was but a few weeks ago that we received tidings of the horrible massacre, in Venezuela, of members of the Republican Congress, and last accounts thence have prepared us to hear that the contending parties have bathed the capital in blood. All Central America is in a state of political effervescence, which gives no fair promise of settling quietly down into tranquillity, while British power continues its machinations with the 'Musquito King.' Buenos Ayres and Montevideo seem mutually determined to show an example of perpetual belligerency, and bitter contention, without having any particular object in view, as it seems to us. And, in North America, nearer home, we grieve to see ourselves engaged in a bloody contest with the miserable and distracted progeny of old Spain,—entered into, likewise, without any clearly defined object; waged, in the ambiguous avowal of demagogues, to 'secure indemnity for the past, and security for the future.' We who, as a people, are contented and happy,—we who possess to the fullest extent all the blessings a free government is competent to confer,—we who have no wrongs to redress, might surely have shown the rest of the world that our liberal institutions went hand in hand with Christianity and humanity, and governed our relations with our neighbors. We can only regret now that it is not so.—Canada is not contented; affairs there are ominously quiet at present; but under the smooth surface of external things the seeds of rebellion may be taking root. France is in the very zenith of revolutionary disorder,—may even now be steeped in the blood and carnage of civil war. Spain, the poor victim of governmental incapacity, is a ready prey for the first conqueror that claims her. Brother is in arms against brother, faction against faction, and the land seems at length to have reached the lowest pitch of national degradation. Italy and Sicily are all on fire.—Germany is on a volcano,—and the people of Austria and Prussia are but waiting that kindly "extremity" which gives them the opportunity of joining the ranks of Republicanism. Russia, happy in her barbarism, contemplates the prospect before her with no evidences of alarm; but her Cossack lance is firmly clutched for encounter from any quarter. Britain is full of discontent, and the least relaxation of ministerial vigilance might jeopard the integrity of her present political system. Ireland is so far gone with starvation, as to be ready to be the instrument of some of her more powerful 'friends,' the moment she is required.

"Such is the direful picture Europe and America at this period present. Peace seems to have fled the world, to afford the demon of Discord 'ample room and verge enough' to exercise his sway."

Letter from Bro. J. M. Orrick.

DEAR BRO. HIMES:—Several months have now elapsed since my last communication, and as you are already desirous of hearing how the cause of Christ is progressing in various parts of the world, I take this opportunity of writing a few lines, to inform you that there are still a few scattered up and down in this region who are "waiting for the kingdom of God," and are, by the grace of God, preparing to receive with loyalty the Grand Heir to the throne of David, when he shall come as the Anointed of God in his kingdom. We were visited a few weeks since by Bro. Hutchinson, who came not so much on the mission of preaching as on that of seeing and being seen, knowing that "as iron sharpeneth iron, so a man, the countenance of his friend." We were glad of his coming.

We have regular preaching once in a fortnight from Bro. Baynes, whose preaching is much needed at this time, for the comfort and edification of the saints.—He holds to an interpretation of prophecy like the "literalists" of England.

There is much opposition to the Advent cause here. Eld. Borland, of the Wesleyan Methodist connexion, has given several lectures on the kingdom and millennial reign of Christ. Bro. Baynes attended them, and requested to have a public discussion, or the use of the Chapel for the same length of time as Mr. Borland occupied it, neither of which was granted; whereon, Bro. Baynes gave notice that he would review the lectures in the school-house, where he usually preached, on Sabbath the 23d inst., which he did to a large congregation, such as the building would not contain; but the day being fine, many stood outside. He took up the subject under three heads: 1st. Considered Mr. Borland's argument for the Kingdom being already established. 2d. For the

resurrection of the righteous and wicked being simultaneous. And 3d. Whether the Gospel is designed to renovate the world. This subject is creating a great stir, and some are led to think, from the general aspect of things, that we are near the judgment. I might here add, that since Mr. Borland published his pamphlet on 'Nebuchadnezzar's Dream,' which you reviewed in the "Herald," he has altered his views a little concerning the time when "the stone" smites the image. He considers Constantine and Lassiceneus as symbolized by the iron legs; and when Constantine had defeated Lassiceneus in battle, he, "by one edict, abolished idolatry, so that it has not been successfully established since." Here, then, (instead of during the ministry of "our Lord and of his apostles,") is now the date for smiting the image; but one evil, out of many, for his case, is, that he has not yet carried us far enough down the stream of time for the image to obtain feet! The want of "hard arguments" among our opponents, is partially supplied by hard words: but those who are Scripturally established in the faith of the Advent near, seem unmoved amidst it all. We hope it may end to the glory of God. Durham (C. E.), April 25th, 1848.

Letter from Bro. G. Huntley.

DEAR BRO. HIMES:—We are still in the perils of the last days, and yet I rejoice and am glad while looking for speedy deliverance by the coming of our Lord and King. We thought long ago that nothing remained to transpire between us and the coming of our blessed Redeemer, and so I firmly believe now. We have watched the signs of the times with interest; while the world is in commotion, the nations perplexed, and thrones being vacated, we firmly believe the end is near, very near, when the last trumpet will sound and wake up the saints that are now sleeping in their graves; when the six thousand years will end, and the seventh commence, which is the Christian's rest, when a nation will be born in a day. Then I expect, if faithful to my God, to see old father Noah, who warned the world of its then impending danger, but who seemed as one that mocked; righteous Lot, who was vexed with the filthy conversation of the Sodomites; father Abraham, who had the promise of the land of Canaan, but as yet has not received enough to set his foot on; Daniel, who will stand in his lot; Stephen, who prayed for his enemies when he gave up the ghost; and then, if faithful to the Lord, I expect to meet an innumerable company of God's children, who were stoned, were sawn asunder, were tempted, were slain with the sword, who wandered about in deserts and mountains, and in dens and caves of the earth, and who were destitute and afflicted.

I feel to praise the Lord that the end is so near, when deliverance will come, and the saints will possess the kingdom and reign with our blessed Saviour, who died upon the cross that we might live. O may his precious blood, that was spilt on Calvary, cleanse us from all our sins, and we be prepared to reign with him in his everlasting kingdom.

We here are anticipating a visit from you and Bro. Litch, when on your way to, or on your return from, Stanstead. Do not disappoint us. The brethren here still remain firm and steadfast, looking for deliverance by the speedy coming of him whose right it is to rule. May the Lord hasten it in his own time. May he keep us in readiness for his coming.

Your brother in hope of eternal life.
Waterbury (Vt.), April 29th, 1848.

BRO. J. LEWIST writes from Lower Greenville, N. S., under date of April 20th, 1848:—

Our meetings have been very well attended, and the prospect is rather encouraging. Since our arrival, we have attended meetings at this place, Deer River, Clement, and at the Bay shore settlement, in each of which places there is manifest a good degree of interest in listening to the word, and we hope to go forward in the strength of the Lord the little remaining time we may have to spend here. We are looking with interest to the signs of the times, and in the events that are now transpiring see the fulfilment of the prophetic word. All classes of society seem to be roused up to inquire, What shall be the end of these things! And happy would it be for them, if, instead of addressing this question to poor, fallible creatures like themselves, they would like Daniel cry out, "O my Lord, what shall be the end of these things!" and then looking into his blessed word, read there the doom of the wicked nations, and that the end of these things is the final indignation of God upon all those who reject the Lord Jesus Christ: but alas! when the judgments of God are abroad, "they will not see, but they shall see and be ashamed, for all their envy at the people."

Obituary.

DIED, in Grafton, Vt., April 17th, Bro. SOLOS W. EATON, aged 38 years. Bro. Eaton embraced the Saviour at the age of 14. Upon hearing the doctrine of the advent at hand, he received it, and confessed that he was a stranger and pilgrim on the earth, looking for a city which hath foundations, whose builder and maker is God. He was beloved by all who knew him. He was consistent in life, and as death approached, joyful in hope of a better resurrection. A few days previous to his death, he said to those watching by his bedside, "I shall not sleep long,—the resurrection is near,—I shall soon be on the new earth. O, glory, glory!" He has left a wife and one little son, between four and five years of age. The latter, when told that he would never see his father again, replied, "Not unless the Lord comes soon to give him life." May the Father of mercies be a God to the widow, and a father to the fatherless.

A. SHERWIN.

DIED, in Gardner, Mass., April 29th, of consumption, Sister MELINDA PRESCOTT, aged 44 years. Sis-

ter P. was a woman of sound mind, and her judgment in the affairs of life was accurate. In her death her children have met with an irreparable loss. She has been a believer in the second coming of the Lord since '42, and died in hope of soon seeing her friends again. During the last year of her life, she was broken down with disease, so as to be unable to go from home but very little; but she took great consolation in hearing the Bible read, and in talking of the goodness of God. But a few hours before she died, she said, "I am going where the weary are at rest." And just before she breathed her last, her prayer was, that she might overcome death; and the smile that was upon her countenance indicated that her prayer was answered.

S. Prescott.

Miscellaneous.

The Habit of Prayer.

That prayer is one of the urgent duties and rich privileges of every man who would walk with God and enter the Kingdom of God, is a proposition which needs no proof. Who then are the men that most devoutly love the exercise of prayer, and most fully possess the power and spirit of prayer? Your minds have reached the answer more rapidly than my words: *they are the men who pray the most.* In their experience there is a glorious combination of action and re-action. By praying they learn to love the duty; and loving it, they are led frequently to repeat it. They grow stronger in this exercise; accustomed to it, they learn how to approach the Eternal Throne with an ardent, simplicity, and confidence, peculiarly their own; they plead the promises as though they believed them, and procure heaven's benediction upon themselves and their fellow men. They are free from that vapid and arid stupor so characteristic of the man who seldom prays. Prayers that have floated over congealed sensibility, or have been bleached of all their power in passing the intellectual region, are not the prayers they make. When they pray, the auditor feels that there is a moral contact of the finite and the infinite. They can maintain the spirit, and also the properties of prayer, without the aid of liturgical suggestions. How is it with you, my brethren, on this subject? Is it well with you? Have you a place and season for secret prayer? Those of you who are heads of families, do you pray in those families? Are you willing to unite with other Christians in social prayer; not simply hearing and silently praying, but yourselves openly and vocally leading at proper times? Say not that you have no talent to perform the duty. This sentiment would pain you and mortify your pride, should it come from the lips of others. If it were true, it would prove a truth more serious and awful than itself; it would prove that you have not sufficient talent to become Christians. It is not true; all that you need is the powerfully developing influence of exercise and action. This is able to make you princes, prevalent in prayer—a blessing to yourselves and the world.—*Nat. Preach.*

Disrespect for the Bible.

There are some general features which religious extravagance has exhibited at all stages of its history, and to trace which, through the various forms it has assumed, would form a very curious study. Among these, one of the most invariable is disrespect to the written Word, and the ordinances of religion. So long as the Scriptures are recognized as the sole rule of faith and duty, as the appointed medium through which the Spirit acts on the soul, and as the plain, intelligible record of the Divine will, to be interpreted, like any other book, according to the rules of a sound, rational exegesis, there can be little danger of being misled into false enthusiasm. But the moment that we lose sight of this guiding star, and begin to plead for some immediate action of the Spirit on the mind, irrespective of his own written revelation, that moment we diverge from the straight line, and place ourselves within the perilous influence of religious eccentricity. The soul possessing a scriptural faith may occasionally oscillate towards errors and extremes; but like the perturbations of the planets, which astronomers tell us are occasioned by their proximity to other heavenly bodies, as yet undiscovered perhaps, these deviations are counteracted by the grand principle which preserves them in their proper orbit, revolving round the central luminary of the system. The fanatic, renouncing the guidance of scripture, though he may not deny its inspiration, may be likened to those wandering stars which "move in orbits inclined at all possible angles, and in all possible directions." The compass may be in the vessel, but it is allowed to lie unconsulted in the binnacle; the eye of the steersman is on some "bright, particular star" of his own fancy. "Thy word," says the humble believer, "is a lamp unto my feet, and a light unto my path." But our enthusiast needs no such lamp; he has a "light within," which serves all his purpose. He is quite independent of all Bibles, ministers, sermons, or sacraments. A way with a word which may be set up in types, bound up in boards, turned over with the finger, or read with the carnal eye! He has the word within, invisible, intangible, infallible.—*Love's Mag.*

The Gentleman.

When you have found a man, you have not far to go to find a gentleman. You cannot make a gold ring out of brass. You cannot change a Cape May crystal to a diamond. You cannot make a gentleman, till you have first a man. To be a gentleman, it will not be sufficient to have a grandfather. To be a gentleman does not depend upon the tailor, or the toilet. Blood will degenerate. Good clothes are not good habits. The Prince Lee Boo concluded, that the hog in England was the only gentleman, as being the only thing that did not labor.

A gentleman is just a *gentle* man; no more, no less; a diamond polished, that was the diamond in the rough. A gentleman is gentle. A gentleman is modest. A gentleman is courteous. A gentleman is generous. A gentleman is slow to take offence, as being one that never gives it. A gentleman is slow to surmise evil, as being one that never thinks it. A gentleman never goes armed, only in consciousness of right. A gentleman subjects his appetites. A gentleman subdues his taste. A gentleman subdues his feelings. A gentleman controls his speech. A gentleman deems every other better than himself. Sir Philip Sidney was never so much a gentleman—mirror though he was, of England's knighthood—as when, upon the field of Zuphen, as he lay in his own blood, he waived the draught of cool spring water, that was brought to quench his mortal thirst, in favor of a dying soldier.

St. Paul described a gentleman, when he exhorted the Philippian Christians, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." And Dr. Isaac Barrow, in his admirable sermon on the calling of a gentleman, pointedly says, "He should labor and study to be a leader unto virtue, and a notable promoter thereof, directing and exciting men thereto, by his exemplary conversation; encouraging them by his countenance and authority; rewarding the goodness of meaner people by his bounty and favor; he should be such a gentleman as Noah, who preached righteousness, by his words and works, before a profane world."—*Bishop Doane.*

The Ark.

BY MISS ANNE LUTTON.

O! what a warning voice was there!

"The day of vengeance draweth nigh;

Noah, go forth, an ark prepare,

For man hath sinned, and man shall die."

The ark was built, the tidings flew;

A general deluge was expected;

Some coldly hoped it was not true,

And some with scorn the thought rejected.

In vain did Noah make it known,

Where'er 'twas published 'twas opposed;

His family were saved alone;

They entered, and the door was closed.

The vivid lightning glared around,

Terrific to the guilty soul;

Earth, at the thunder's awful sound,

Shook from the centre to the pole.

The rains descended, rivers swelled,

Old ocean poured a ceaseless store;

No bonds restrained, no banks withheld,

"Twas all a sea without a shore!

The waters rose, increased, prevailed;

Man still some hope of safety cherished;

Fled to the hills: but mountains failed,

And every living creature perished!

The ark alone the tempest braved,

And o'er the foaming surges bounded;

Its freight secure, its inmates saved,

Loudly the song of praise resounded.

O! what a warning voice is here!

"The day of judgment draweth nigh;

The Omnipotent will soon appear:—

Fly to the Ark for refuge, fly!"

Mortals! 'tis not in death alone

That its protection is demanded;

Now make it yours, or be undone,

Embark, or you can ne'er be landed.

See where affliction's billows roll,

And, mountain-like, increasing rise;

Borne in the Ark, the faithful soul

Ascends the height, and grasps the skies!

See where temptation's whirling deeps

Seem ready to devour their prey;

The Ark its charge in safety keeps,

Bounds o'er the gulf, and moves away!

"Who will, may come," this promise take,

This ark-connected plank is ready;

'Twill neither twist, nor bend, nor break,

Only be thou determined, steady.

Believer! hast thou entered in?

Make sure thy calling and election;

Obtain a "cleansing from all sin"—

The evangelical perfection.

Avoid dissensions, discord, strife,

Shun all appearances of evil;

Be thine the sect that follow life,

The party that oppose the devil!

Be holiness thy path to tread,

Humility thy soul's adorning;

Gather and eat; for manna's shed,

Each moment, plenteous as each morning.

Decrease of Romish Priests.

The New York Recorder has the following on the authority of the *Semeur*, a religious journal of Paris. What wonder the people were beggared in supporting and enriching such a horde of idlers:—

In 1757, the Abbe de St. Pierre reckoned in France 40,000 cures, (parish priests, with larger power than the class to whom the English give the name of curates,) 60,000 other priests, 100,000 monks, and 100,000 nuns, being a total of 300,000, or one to every sixty-seven inhabitants. But in 1839 the clerical order comprised but 180,000 members, that is to say, but one to every two hundred and eighty inhabitants. Causes, both many and various, have been in con-

stant operation since the sixteenth century, to reduce the number of the clergy.

By casting up the columns of figures, we find that the number of ecclesiastics, in their proportion to the residue of the population, has diminished thus:—

At Rome, in sixty-five years, three fifths.

In Portugal, in thirty-one years, five sixths.

In Bavaria, in twenty-eight years, twenty-two twenty-fifths.

In Sicily, in fifty-one years, more than one half.

In France, in sixty-seven years, more than four fifths.

In Switzerland, in thirty-seven years, one third.

In England, in one hundred and thirty-three years, nearly two-thirds.

In Russia, in thirty-three years, much more than one third.

In Denmark, in twenty years, one half, and even more.

In Sweden, in sixty years, one third.

The larger share of these losses has fallen on the Romish clergy. During fifty years, in six of the states of Europe, it has diminished to the amount of 855,000, priests, monks, and nuns.

These figures, full of instruction, suggest many and most significant reflections.

Progress of Science.

In reviewing the progress of Science during the past year, we have reason to exclaim—"What hath God wrought!" In astronomy the world has never been so astonished with the grandeur and vastness of Deity, as displayed in his works. Meadler has demonstrated the central sun of the universe. Le Verrier has pointed to the spot where a planet was to be seen, and the Astronomer Royal, at Bonn, no sooner sweeps his equatorial telescope to the point, than Neptune rolls into the field of vision! The Earl of Rosse, with his fifty-four reflector, has resolved the nebula into sparkles of suns of other systems. These are the milky spots about which infidelity had busied itself, in creating worlds by laws which ostracised the Deity from his own creation. That which La Place called an hypothesis, is an hypothesis still. The modesty of La Place contrasts strongly with those pseudo-philosophers, who have sought his great name to help them create out of the "Vestiges of Creation" a universe without the aid of an *instant* Deity. We are reminded, as a striking contrast with this writer of the "Vestiges," bold and confident as he is, of the humility expressed in the last words of the immortal Newton, who, when told of his great discoveries, and the services he had rendered to the world, said: "I know not what the world will think of my labors, but to myself, it seems that I have been but a child playing upon the sea-shore; now finding some pebble rather more polished, and now some shell more agreeably variegated than another, while the immense ocean of truth extended itself unexplored before me."

What a lesson to some of our would-be philosophers! Paul regarded himself as the least of saints, and Newton regarded himself as very limited in his philosophical attainments. Truly, religion and philosophy are strangers to arrogance and presumption.—*N. Y. Recorder.*

The Word "Selah."

The translators of the Bible have left the Hebrew word *SELAH*, which occurs so often in the Psalms, as they found it, and of course the English reader often asks his minister, or some learned friend, what it means. And the minister, or learned friend, has most often been obliged to confess ignorance, because it is a matter in which the most learned have by no means been of one mind. The Targums, and most of the Jewish commentators, give to the word the meaning of *eternally, forever*. Rabbi Kimchi regards it as a sign to elevate the voice. The authors of the Septuagint translation appear to have regarded it as indicating a change of tone. Matheson thinks it as a musical note, equivalent, perhaps, to the word *repeat*. According to Luther and others, it means, *silence!* Gesenius explains it to mean, "Let the instruments play, and the singers stop." Wocher regards it as equivalent to *sursum corda*,—up, my soul! Sommer, after examining all the seventy-four passages in which the word occurs, recognizes in every case "an actual appeal or summons to Jehovah." They are calls for aid and prayers to be heard, expressed either with entire directness, or if not in the imperative "Hear, Jehovah!" or "Awake, Jehovah!" and the like, still earnest addresses to God that he would remember and hear," &c. The word itself he regards as indicating a blast of trumpets by the priests. "Selah" itself he thinks an abridged expression used for "Higgaion Selah,"—Higgaion indicating the sound of the stringed instruments, and Selah a vigorous blast of trumpets.—*Bib. Sacra.*

Asleep—Not Unconscious.

That volition is not suspended during sleep, is proved by many facts, and probably the experience of every person who remembers his dreams, affords evidence that the will is as busy during sleep as when awake. But the fact is strikingly illustrated by examples of remarkable exertion of will in the employment of intellect and genius during sleep. Tartini, a celebrated violin player, composed his famous "Devil's Sonata," while he dreamed that the devil challenged him to a trial of skill on his own violin. Cabañas often during his dreams saw clearly into the bearing of political events which baffled him when awake. Condorcet frequently left his deep and complicated calculations unfinished when obliged to retire to rest, and found their results unfolded in his dreams. Coleridge's account of his wild composition, Kubla Khan, is very curious. He had been reading Purchas' Pilgrimage, and fell asleep at the moment he

was reading this sentence:—"Here the Khan Kubla commanded a palace to be built, and a stately garden thereunto." He continued in profound sleep about three hours, during which time he had a vivid confidence that he composed from two to three hundred lines; if, as he says, that can be called composition in which all the images rose up before him, as things with a parallel production of correspondent expressions. On awaking he appeared to have a distinct recollection of the whole, and proceeded to write down the wonderful lines that are preserved, when he was interrupted, and could never afterwards re-call the rest.—*Moore on the power of the Soul over the Body.*

The Believer Satisfied.

"They behold his face in righteousness, and they are satisfied when they awake in his likeness."—Ps. 17:15. When they leave this world of dreams and shadows, and awake in that bright world of spirits, they behold the face of God, and are made like him, as well as when their bodies shall awake out of the dust of death, in the morning of the resurrection, formed in the image of the blessed Jesus. That glorious scripture, (Rev. 21:3, 4,) be the sense of it what it may, can never be fulfilled in more glory on earth than belongs to the state of heaven. "The tabernacle of God is with men, and he will dwell with them, and they shall be his people; and God himself shall be with them, and be their God; and God shall wipe away all tears from their eyes; and there shall be no more death; neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." The saints above see their blessed Lord and Saviour in all his exalted power; and "they are with him where he is," according to his own prayer and his own promise.—John 14:3; 17:24. "They are absent from the body and present with the Lord." They have esteemed him on earth above all things, and longed after the sight of his face, whom, having not seen, they loved.—1 Pet. 1:8; but now they behold him,—the dear Redeemer that gave his life and blood for them; they rejoice with joy much more unspeakable, and full of superior glory.—*Isaac Watts.*

Saul and the Witch of Endor.

Saul, cast about for direction, under the impulse of great perplexity and terror, but found that all the ordinary and established channels of communication with heaven were shut against him; and in the spirit of distempered superstition by which he was so remarkably characterized, and with his accustomed inconsistency, he sought after those who had familiar spirits, whom he aforesaid sought to destroy and put out of the kingdom. My whole inclination is towards the literalities of the story, that God did raise Samuel on the incantations of her who had the familiar spirit being performed, and that a real converse took place between him and Saul. There are obvious explanations to be offered for her discovery of Saul and the accompanying cry of alarm, and of also Saul's question as to the form of the apparition, without adopting the view of Matthew Henry and others. I think it very impressive when Samuel complains of having been disquieted, and when he tells Saul that he and his sons should be with him to-morrow—all in harmony with the doctrine of an intermediate state, where the disembodied spirits of men dwell till the day of resurrection. It is a dark passage in the history of poor Saul, with the fears and distresses of whose troubled soul one cannot help sympathizing. But, on the whole, we think it a sound Christian philosophy to understand the narrative just as it is set before us.—*Chalmers' Daily Scripture Readings.*

The Forms and the Substance of Religion.

There is one Holy Catholic church, but it is, as the apostle says, the general assembly of the first-born, whose names are written in heaven. Unity, as well as holiness, appertains to the invisible church. It behooves us, without doubt, to pray that the visible church should advance daily in the possession of these heavenly attributes; but neither rigorous unity, nor universal holiness, is a perfection essential to its existence, or a *sine qua non*. To say that the visible church must absolutely be composed of saints only, is the error of the Donatists and fanatics of all ages. So also to say that the visible church must of necessity be externally one, is the corresponding error of Rome, of Oxford, and of formalists of all times. Let us guard against preferring the external hierarchy, which consists in certain human forms, to that internal hierarchy, which is the kingdom of God itself. Let us not suffer the form, which passes away, to determine the essence of the church; but let us, on the contrary, make the essence of the church, to wit, the Christian life, which emanates from the word and Spirit of God, change and renew the form. The *Form* has killed the *substance*—here is the whole history of the Papacy and of false Catholicism. The *substance* vivifies the *form*—here is the whole history of evangelical Christianity, and of the true Catholic church of Jesus Christ.—*D'Aubigne.*

THE PLANET MARS.—Every body must have been for a long time past, struck with the unusual brilliancy of this beautiful planet in the east. On Sunday it came in opposition to the sun, and it is now several millions of miles nearer to us than it will be again for many years. When nearest, its distance was about four millions of miles. On the 25th of September, 1848, when most remote, its distance will be five and a half times as great, or about two hundred and forty-nine millions; and on December 12th, 1849, when again nearest to us, the distance of this planet will be about fifty-five millions, or about twelve millions of miles greater than at the present time. Its brilliancy, therefore, at the opposition of December, 1849, will be much less than that at the opposition of October, 1847.—*Nat. Intel.*

(Continued from page 117.)

sidered inevitable. The independent Hungarian government seems resolved upon the speedy armament of the people, and extensive warlike preparations.—Three hundred thousand fire arms have already been ordered at Vienna.

THE TYROL.—The "Gazette d'Angsborg," of the 15th April, states, that the following leaders of the republican movement at Trente, have been arrested by order of General Radetsky—Count Thur, Count Schizzo, Count G. Mansion Feste. There are others, whose names are not known.

AUSTRIAN ITALY.—The advices from Milan announce that the Sardinian troops have gained some advantages over the Austrians at the bridge of Goito. The number of prisoners made, was 400.

Twelve hundred Venetians have been defeated at Montebello, near Vicenza, by a body of 6000 Austrian infantry and cavalry. The greater part of the Venetians were the students who volunteered from Padua and Venice. Many were killed.

In Lombardy, Charles Albert has established his headquarters, since the last engagement, at Volta, on the right bank of the Mincio. A part of the army, however, occupies the left bank.

It is alleged that an Austrian party has shown itself at Venice, and if Radetsky should receive effectual succor from this quarter, or even if the Venetians should not molest his rear, he may well maintain himself until Austria can send him reinforcement.

The Provisional Government at Milan are indeed by no means inactive. They have assumed the title of Central Provisional Government of Lombardy,—dissolved all the local Provisional Governments, and have invited deputies to regulate and convoke the primary assemblies.

The Neapolitans are rapidly marching northwards to join the standard of Charles Albert, and already considerable bodies of troops have arrived at headquarters. The king of Naples has published a proclamation, declaring its adhesion to the unity of Italy, and invites his subjects in the Two Sicilies to union and concord. Tuscany furnishes a contingent of 5000 men, who are placed at the disposal of Charles Albert.

By the latest accounts an attack had been made upon Peschiera by the king of Sardinia. The attack was made by the artillery only, the garrison being expected to surrender. The fortress, however, proved too strong; and, after a harassing fire, which annoyed the garrison, who returned a well directed one, the king, after a fruitless demand for the garrison to surrender, was compelled to resume the positions we have described.

The Jesuits are excluded from Lombardy, and their possessions placed under sequestration.

The Croats set fire to the village of Castel Nuova, containing 2000 inhabitants. The Croats formed a cordon round it, and the villagers were all burned to death, uttering the most appalling shrieks.

The "Patrie," of the 17th, says: "A letter from Venice, which has just arrived, states that Verona has been taken by the Piedmontese army." This news is confirmed by the latest accounts.

It appears from the Bologna papers, that Signor Carlo Rusconi has addressed the Pope, inviting the Holy Father to place himself at the head of a great Italian Confederacy, and to assemble a grand General Diet in Rome.

It is said that accounts have been received from Venice, to the effect that two parties have formed themselves in that city, one siding with Austria, the other with Italy. It is also said, that both of them parade the streets with their respective banners.

DENMARK AND HOLSTEIN.—The whole of the German Confederation is compromised by the injudicious first act of the king of Prussia, and are called upon to take up arms against Denmark. On the side of Denmark no actual collision has yet taken place, except between the Danish troops and the insurgent Schleswig-Holsteiners. The Danes landed under cover of their ships-of-war, and after a sharp struggle, succeeded in routing their opponents, and making themselves masters of the duchy. On the 10th April, a fierce battle was fought near Flensburg, in which the Danes, having a decided superiority in numbers, as well as in their cavalry and artillery, defeated the Schleswig-Holstein army, and compelled it to retreat towards Rendsburg. The Holsteiners, 10,000 strong, retired on Bau from Flensburg, dislodged by the preparations for a bombardment from the harbor, which was full of Danish gun-boats. But the Danes came on in superior numbers, and drove all before them, despite a stubborn resistance. Two German regiments were almost annihilated, and the killed on each side were more than 2000; 750 insurgents were taken prisoners.

After their victory, the Danes pushed southwards, and entered Schleswig at two in the morning of the 11th. The Danish troops in Schleswig are now 20,000. The Prussians remain on the Holstein frontier, increasing their numbers. Their force now amounts to 8000 infantry, to which will be added some cavalry, so that altogether this contingent force, when concentrated in Holstein, will amount to about 10,000 men of all arms.

On the 13th, the king of Denmark, escorted by two squadrons of dragoons, and one of cuirassiers, arrived at Schleswig from Flensburg, and passed his troops in review; but returned to Flensburg in the afternoon.

The whole of the Prussian troops have now advanced into the Danish territory. The artillery was to cross the Eider on the 13th instant. A skirmish was reported to have taken place since, near Eickenforde, in which the Danes were defeated; but, if true, it must have been an inconsiderable affair.

In Prussia, there seems a growing feeling that the Polish-Prussian provinces would be relinquished; but the uncertainty which yet prevails respecting the movements of Russia, leaves all those questions which virtually affect the political existence of eastern Europe in a state of abeyance.

Prussia seems proceeding vigorously to arm her vast population.

Danish vessels have appeared off Stettin and Swinemunde, evidently with hostile intentions.

SWEDEN.—All the ministers who held portfolios at the commencement of the Diet have resigned, and have been re-placed as follows: Count Gustave Sparre, Minister of Justice; Baron Gustav Niels Stjerneld, Minister of Foreign Affairs; C. L. Von Hohenhausen, Minister of War; J. T. Ehrenstam, Minister of Marine; Anders Petters Sandstromer, Minister of Finance; Paul Genberg, Minister of Religion; Niels Frederik Wallenstern, Councillor of State without portfolio; Ephraim Gunther, Councillor of State without portfolio.

The third post of importance in the cabinet, which is still vacant, is said to be destined for Count Platen or Baron Tersmeden. It is said that an army of observation is to be placed at Schonen. Several steamers and frigates are to be fitted for sea. A battalion of gunboats are to be placed at Stockholm station. Several vessels have also been arranged, for the exercise of the sailors and cadets.

The whole of that part of Europe which skirts the Rhine, and borders on France, seems quite disorganized. The wildest radicalism has taken root in the Grand Duchy of Baden; and the secret societies of Germans, Swiss, Baden radicals, and French emigrants, seem organizing an armed invasion. At Hesse Cassel the soldiers and the citizens are at violent issue, the military having attempted to restore their former reign of physical force. The Duke of Hesse Cassel has expressed his indignation at the outrages attempted by his guards, whose dissolution as a regiment he has ordered, and some of the culprits are to be tried by courts-martial. In Saxony a frightful incendiary insurrection seems to be going on, which the Government cannot succeed in putting down. In Alsace a complete insurrection of the peasantry exists. The troops have been attacked at Mormont, and fifteen were killed. The rioters were at length repulsed with great loss, and their leader captured.

POLAND.—Advices from Posen of the 10th of April, state that the proclamation of General Wllesien has pleased neither the Poles nor the Germans. At Wreschen, Schrodra, and Rogowo, the Poles have erected entrenchments, and have concentrated there the principal part of their army. It is said that with the artillery they are 10,000 strong. The summons to lay down their arms not having had effect, a strong force has been dispatched against the insurgents, provided with six cannons and four howitzers. The force has orders to act in conjunction with the troops forming the second corps of the army, and to retake by force all the towns occupied by the insurgents. The attack was to commence on the 10th, unless the insurgents should capitulate and lay down their arms. A kind of battle was fought on the 9th, by the troops under Colonel Lestock and the Polish population of the town Trzemesno.

The colonel had already destroyed all the barricades which the Poles had erected in the streets, and was in the act of storming the houses, from the windows of which the Poles kept up a brisk fire, when he received a letter from a superior officer, ordering him to desist, as deputations from the heads of the insurgents had arrived at Posen, and had promised that no further violence should be committed, and that they would lay down their arms. The Prussian military commanders in other parts of the grand duchy, are zealously engaged in disarming the Poles. Count Potocki, a Polish landlord, was shot by some hussars, who had just disarmed the inhabitants of his village.

The intelligence from Cracow says that the people demanded the dismissal of all the German officials. The fears of a Russian invasion were on the decline, the Russian General Rudiger having affirmed that the military preparations on the frontier were directed to the defence of the kingdom of Poland against any aggression.

Warsaw is perambulated by patrols, but it presents more of the life of a carnival than of a scene of war. Everywhere strains of lively music resound, because the Poles expect their deliverance by Germany, and hope to secure it by remaining quiet to the end; though men and cannon are daily arriving from St. Petersburg. The intelligence from Cracow is of a peaceful character.

Letters from Czernowitz state that whole of Moldavia is in commotion, and that every where there is a tendency to join the now liberated Austria. Two battalions of infantry had been sent to Glatz, where the movement has assumed a formidable character, namely, a rising of the poor against the rich. The Proletaria (the poorest classes) have sworn to set fire to the four corners of the city; the military fraternise with the people, and many of the soldiers do not return to the barracks.

RUSSIA.—The Cologne "Gazette," of the 13th of April, quotes a letter from the Breslan "Gazette," by a traveller, in which he says "that the accounts of the movement of the troops are uncertain and contradictory. The Russian Government is adopting every possible measure of defence, and with every forbearance. The military reinforcement demanded by Prince Paskiewitch has arrived, and set off for the frontiers. 100,000 are to follow, if necessity should require it."

The "Zeitung" Halle gives the following account from Marggrabowson, the east frontier, of the 3rd of April:—"The deputy of the Landrath has just sent word to the chief resident of Prussia that 300 pieces of Russian cannon have just arrived at at Raygrod, a small Polish town on the main road from St. Petersburg to Warsaw, close to the Russian frontiers, and which will probably pass along that causeway to Warsaw, while the troops will advance further into the country, as it is evident such a train of artillery must precede a very considerable body of men."

The Bremen "Zeitung," in a letter from Berlin, of the 10th April, confirms this intelligence:—"We learn from the kingdom of Poland that the entire army assembled in Lithuania has advanced and taken up its quarters on the Prussian frontiers. Three hundred pieces of Russian artillery are said to be at Warsaw. A Cracow journal, of the 10th of April, says that the total number of troops now in Poland amounts to 80,000 men, which are to be augmented to 200,000. The Emperor is said to have privately expressed his gratification at the overthrow of Louis Philippe, but declared that the French Republic must not attempt to cross the Rhine."

EGYPT.—Advices from Cairo to the 29th March state, that a meeting has been held in that city, where speeches were made on the grievances of the people. A deputation was sent to the Pacha; who, seeing the greatness of the demonstration, made fair promises. Some of the principal speakers were subsequently sent for. The Pacha charged them with treason, and at once hanged them outside the walls. There has since been great excitement and dissatisfaction in the city.

THE ADVENT HERALD.

BOSTON, MAY 13, 1848.

CONFERENCE IN BOSTON.—Our friends will remember this meeting, and all who can aid in the promotion of its objects will try to be present. We have much to do to sustain and carry forward the Advent cause. God is calling us to our work again by fresh signs of speedy redemption. Let us all heed the call, and rejoice in the prospect.

Whatever ill the world hold,
A pledge of endless good we call,
A sign of Jesus near.
His chariot will not long delay;
We hear the rumbling wheels, and pray,
Triumphant, Lord, appear!"

MORE MUSIC.—New edition of the Addition to the Supplement.—We have added to this about 30 pages of some very excellent and useful tunes and hymns, which have never before been published. It now contains 60 pages. Price, 10 cts. single, \$1 per dozen.

MONEY can be sent to this office by our friends coming to the Conference, without expense. We need all that is now due, and very much need it, too, about this time.

Bro. Wm. Tracy, our agent in New York City, has removed from No. 71 Forsyth-street, to No. 85 Ludlow-street.

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AMERICAN NEWS.

HAYTI.—The news of the French Revolution had reached Hayti on the 15th ult., and as in duty bound, the people there had a touch of the same thing. A great number of citizens assembled at the Champ-de-Mars, and demanded the abolition of the constitution of 1816, the restoration of the constitutional Revision of 1811, and a dismissal of the Ministry. The army, in the same demands, President Soulouque, obeying the "voice of the people," as rulers are accustomed to do in 1848, issued a proclamation, April 5th, announcing that their wishes would be complied with.

A letter from Port-au-Prince, of April 15th, to the New York Tribune, says:—"The Constitution is entirely overthrown, and the President has taken sides with the outlaws. To-day, it is rumored that there is a division created among this new party, which will abandon the march for the capital, with a determination to put down the President, and re-establish the Constitution. Should such prove to be the fact, I think it probable a bloody struggle will be the consequence; and when or where it will end, it is impossible to say. Never, since I have been in the island, have public matters, and the safety of the inhabitants of this place appeared in so desperate a condition."

SUFFERING AT YUCATAN.—The brig Mary Ann, which arrived at New York from San Yul, sailed in company with one schooner and twelve lighters, for Rio Lagartos, to receive on board and take to Sisal some three or four thousand persons, who are on the beach starving, having fled from the interior to escape from the Indians.

THE PROSELYTES OF MEXICO.—One of the reports of the week is, that a letter received in Washington from Gen. Butler gives little or no reason to hope that the Mexican Congress will ratify the Treaty. A letter dated Parras, April 11th, 1848, says:—"Yesterday an express arrived here from Culmancan (600 miles). When our troops entered that town, Frías, the governor and general commanding the state, fell back upon Santa Cruz, a small town about sixty miles this side of that capital, and fortified himself there. He had six pieces of cannon, and about 1500 troops. He stood a siege of eight days, and on the 16th of March, surrendered, and was taken prisoner to the capital. Our loss was one killed and two wounded. The despatch does not state the enemy's loss. Frías, a man of high caste, and of high military talent, much hospitality, and did not like the idea of our leaving this place for some years. They fear, and I think with reason, that on our departure and war will arise among themselves which they say will be much worse than anything they have suffered from us."

BUSINESS NOTES.

W. G. Ruzles—\$8 on acct. We have no small question-books. Intend to get out soon.
Richardson Clapp—We have now paid to the end of 14.
J. H. Tolson—Very sorry your "Children's Advent Herald" has not been received. We now send.
S. Sayles—You owe nothing.
John Titterton—All you paid was credited, and there is now \$4 due. We were glad to hear from you by Bro. S.
R. Sawyer—Many thanks for your letter of love.
D. T. Taylor—We shall be glad to have you act as our agent, as you propose. If your camp-meeting was a little later, Bro. Little might attend. But some one will be procured to aid you.

ENGLAND.—H. Tanner.—We had sent Bro. Robertson's bundle before your letter arrived. We will send to you soon.

DELINQUENTS.—Henry Johnson, who was named last week on the Delinquent list, has explained. All right.

HOME MISSION.

Mary H.—100

APPOINTMENTS.

Anniversary meeting will be held in Boston, at Central Hall, No. 9 Milk-street, commencing Tuesday, May 30th, at 10 a.m., and continue three days.

The Lord willing, I will be with the brethren at Northboro' the 2d Sabbath in May. J. S. WHITE.

Bro. Edwin Burnham will, with myself, hold a conference with the church in Montgomery, Vt., to commence Friday, May 15th, at 10 a.m., and continue over the Sabbath. Not knowing that this notice will meet the reader's friends in that place, permit me to request them, should that be the case, to make arrangements with the brethren in Richmond, Troy, or some good place near for the meeting, and send immediate notice to the papers. We will also attend meetings with the church in Waterbury, Vt., the last Sabbath in May. G. W. BURNHAM.

The Lord willing, I will preach in Westminster the 2d Sabbath in May; at Fitchburg the 3d; and at Marlboro' the 4th. J. WESTON.

The brethren in Templeton and Granville may expect Bro. C. R. Briggs to preach at the house of Sister Forkey, on the third Sabbath of May.

Bro. L. E. Jones' address is Corner of Prince and Willoughby sts., Brooklyn, N. Y.

All letters or packages intended for Bro. J. LEWIST may be sent to this office. Bro. L.'s Post-office address is Lower Granville, N. S.

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ALBANY, N. Y.—Geo. Needham. NEW YORK CITY.—Wm. Tracy, 85 Ludlow-street. BRIMFIELD, MASS.—L. E. Benson. PHILADELPHIA, Pa.—J. Litch, 371 Arch-st. BUFFALO, N. Y.—J. B. Turner. ARCADE. CAROLVILLE, MASS.—R. E. Ladd. PORTLAND, Me.—Peter Johnson, 100 Commercial-st. CHAMPLAIN, N. Y.—H. Buckle. PROVIDENCE, R. I.—G. H. Child. DORCHESTER, Mass.—Thos. Smith. ROCHESTER, N. Y.—J. J. Marsh. HARTFORD, Ct.—A. C. Croft. NEW YORK, C. W.—D. Campbell. GAITHERSBURG, Md.—L. A. Knowles. WATERLOO, Shefford, C. E.—R. Low Hampton, N. Y.—L. Kimball. HUTCHINSON. MILWAUKEE, W. T.—L. A. Davis. WORCESTER, Mass.—D. F. Wetherbee. NEW BEDFORD, Mass.—H. H. Arms.

Receipts for the Week ending May 3.

J. W. Hopkins, 374—\$1.50. R. Shilhouse, 373. Wm. F. Hunt, 375. A. C. Jones, 376. J. Kiloh, 418. O. Gray, 363. W. Harrah, 361. H. 124. W. F. Fennestock, 362. Geo. Terry, 362. James N. Ritter, 362. Wm. Boyer, 378. A. Stone, 362. J. H. Johns, 362. L. R. Sander, 362. S. I. Hart, 378. J. Butler, 378. S. J. Clark, 378. E. Jewell, 360. D. Fletcher, 378. N. B. Fish, 362. S. Fallow, 361. N. Davis, 361. E. A. Dickinson, 378. Sargent, 362. J. Linn, 464. John Schutt, 361. C. Robinson, 378. R. P. 378. D. Grannis, 360. Wm. Moore, 363. H. Shute, 339. William J. Churchill, 364. W. Weeks, 378. A. M. Vaughan, 362. A. Partridge, 378. H. Young, 361. A. H. Young, 362. J. H. 378. A. C. 378. C. G. Barnes, 378. E. Smith, 378. A. Barnes, 378. A. Nelson, 378. O. R. L. Crozier, 361. S. Cogswell, 378. A. P. Smith, 378. L. E. Sprague, 378. N. Holmes, 419. Wm. S. Miller, on acct.—each \$1. J. McKim, 378. N. C. Wedd, 361. R. Clapp, 362. N. Clark, 362. Clark Stevens, 400. W. Roper, 378. E. B. Parker, 378. A. S. Hubbard, 378. D. Bowles, 401. G. Huntley, 401. M. Moore, 361. W. Devy, 420—each \$2.—Samuel Wright, 378. Theodore Ford, 378—each \$3.



"WE HAVE NOT FOLLOWED CONSIDERABLE FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY. . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. Vol. I.

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Speak Gently.

Speak gently—it is better far
To rule by love than fear;
Speak gently—let no harsh words mar
The good we might do here.

Speak gently—love doth whisper low
The words that true hearts bind;
And gently friendship's accents flow
Affection's voice is kind.

Speak gently to the little child;
His love be sure to gain—
Teach it in accents soft and mild;
It may not long remain.

Speak gently to the young, for they
Will have enough to bear—
Pass through this life as best they may,
'Tis full of anxious care.

Speak gently to the aged one,
Grieve not the care-worn heart;
The sands of life are nearly run—
Let such in peace depart.

Speak gently, kindly to the poor,
Let no harsh tone be heard;
They have enough to bear—
Without an unkind word.

Speak gently to the erring—know
That they have sinned in vain;
Forgive mistakes and sins then so,
Oh, win them back again.

Speak gently—He who gave his life
To bleed man's stubborn woe;
When elements were in full strife,
Said to them, "Peace, be still!"

Speak gently—'tis a little thing
To tread in the heart's deep well;
The good, the joy which it may bring,
Eternity shall tell.

Apocalyptic Sketches. No. VII.

BY REV. JOHN CUMMING, D.D.

THE SIXTH TRUMPET, OR THE TURKISH WOE.

"One woe is past; and behold there come two woes more hereafter. And the third is hereafter, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, to slay the third part of men. And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them. And I saw the horses in the vision, and their rider sat on them, having breast-plates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued, fire, and smoke, and brimstone. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. For their power is in their mouth, and in their tails: for their tails were like unto serpents, and hurt with them: and they do hurt. And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts."—Rev. 9:12-21.

In order, still more fully to identify this historical fact with the symbol, I must direct your attention to another allusion contained in v. 19, "For their power is in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt." The same expression is used of the Saracens, who embraced the same religion—namely, Mohammedanism, that their power, (ἐξουσία, jurisdiction, authority,) was in their tails. Now this has long been regarded as an all but inexplicable symbol, and has greatly embarrassed many commentators on the Apocalypse. A crown is the symbol of a conquering monarch—that we can easily understand. A diadem is the symbol and seal of a peaceful monarch—and this also we can understand. A sword, as we saw before under the seal, is the express symbol of a military prefect—this is perfectly natural. The balance, as we also saw under another seal, is the symbol of an administrator of justice: but the tail—and not the tail of the majestic lion, but of the Arab horse—what can this be the symbol of? how can we explain it? The solution has been found. It is recorded in history that one of the Turkish chiefs had lost his standard in the battle: on discovering his loss, he cut off the tail of the horse on which he rode, mounted it on a pole, announced to the Turks that it was to be the standard of their nation, and round it thenceforth they rallied to the havoc and to the victory. From that moment the horse's tail

became the most distinctive official symbol of the Turks; so much so, that at the present day, it is the very word for honor and power: the number of tails a Turk has is the expression of the amount of official power to which he is raised. A Pasha of one tail is of the lowest rank—of two tails higher—and a Pasha of three tails is a still higher rank. The fact fulfills the prophecy. The coincidence between this feature in Turkish history and the Apocalyptic symbol, is striking. It is so startling, so unexpected, as to afford the strongest possible presumption, that the symbol of which I am speaking is fulfilled and explained by the historical facts I have now quoted.

It is added, in the next place, "and with them they do hurt." Here our translation is at fault; the word translated "hurt," is *adavari*, and its meaning is not so much to hurt in the sense of inflicting pain on the body; but to deal unjustly—not to rule righteously—not to distribute even-handed justice to others. I need not quote the proverbial tyranny of Sultans, I need not refer to the barbaric proscriptions of their Pashas; travellers fall fully to enumerate the cruelties and oppressions endured by those under their yoke; and inflicted for no other reason than that the former have power, and the latter profess a different religion. The meaning is plain, this "tail" is the exponent of Turkish rule, and as such is the symbol of injustice, instead of being, like the rose of England, the symbol of justice; impartiality, and truth.

We have also stated here the period during which this woe was to last. It is said, they "were prepared for an hour, and a day, and a month, and a year. That is to say, from the period when the Turks departed from Bagdad, on the Euphrates, crossed that river, and subsequently the Danube, to the time when the last groans of the Christians of Constantinople mingled with the expiring echoes of the sixth Apocalyptic trumpet. The whole period, from the going forth of the Turks at Bagdad to the fall of Constantinople, includes the Apocalyptic period expressed in the words, "an hour, a day, a month, and a year." Now it has been clearly established, and indeed can be proved, as I shall hereafter show you in these lectures, from a reference to Daniel, and other no less conclusive evidence, that a prophetic year is 365 1/4 prophetic days, or literal days. The prophetic month is thirty prophetic days, or thirty literal years; a prophetic day is one literal year.—And thus a day in the Apocalypse, means a year; a year signifies 365 1/4 such prophetic days, or literal years. And using this explanation, you will find that the hour, the day, the month, and the year, are thus exactly met; and, within a day, describe the period which extends from the time when the Turkish forces left Bagdad, on the Euphrates, till the time that Constantinople fell, and all the grandeur of the East set in gloom and darkness, which has not yet been dissipated. We find 365 1/4 years—1/4 a month, or thirty years—1/4 a day or one year—1/4 an hour or 15 days, make 396 years and 106 days. Now the time when the Turks left Bagdad, was A.D. 1075: the time when Constantinople fell under their arms, was A.D. 1453, the former period commencing January 18th, and the latter period ending on May 29th, that is, 396 years and 106 days: the dates thus recorded in history, correspond precisely with the prophetic period which we have here in the Apocalypse. And it is most decisive evidence that our identification of the sixth trumpet with the Turkish invasion and the fall of Constantinople, is a great, and all but indubitable fact.*

* Bro. Litch has shown that this period was also fulfilled between July 27th, 1445, and Aug. 11th, 1460.—Ed.

had fallen: the church in each had become apostate: churches as corporate bodies cease to exist in eternity, and therefore they are rewarded or punished upon earth. If there be one fact more striking than another in the history of the past, it is this, that whenever a nation has patronized the great Western apostasy, it has been judged, and invaded, and punished, as it is recorded in the Apocalypse. I should look upon it, my dear friends, as a less ominous symptom of national ruin, that a nation should persecute the truth, than that it should patronize the superstitions of Rome. The first would only stir up Christians to the crisis—concentrate their energies, and excite them to a more spiritual confidence in their principles—their heavenly patronage—but the last would perhaps corrupt or divide, and would draw down the judgments of God upon them before they were aware.

I have now to refer to the effects of these judgments on the apostasy during the middle ages.

I have on previous occasions referred to a work in which the author holds that the ages that I have pronounced to be those of unrepented superstition, were ages of faith. The author makes this statement: one of the most learned and able of the fathers flourished in the twelfth century; and he argues that the age which produced such a man as Bernard, could not be a dark or a barbarous one. Suppose that Bernard was all that he describes him to have been—that he was most eloquent and most devoted—that he was, notwithstanding his superstition, an intellectual phenomenon—suppose he was all that Mr. Maitland describes him to be; and suppose, as he argues, that those ages cannot have been dark ones that gave birth to such a man. Might we not turn round upon such a reasoner, and say, if, because the middle ages gave birth to St. Bernard, we are to conclude that they were ages of faith, surely the age that originated a Milton must be pre-eminently excellent, and worthy of all praise? Yet if you ask a Churchman, such and so high as the author of this reasoning is, what was the characteristic of the age from which John Milton sprang, you will find by his description of it that he must either praise the Puritans, or cease to have confidence in his own reasoning.

It is also argued that all the most beautiful cathedrals originated in these ages; and that the ages which produced such magnificent buildings, could not have been either barbarous or dark. Canterbury was built in 1023; York Minster, in 1193; Winchester, in 1099; Lincoln Cathedral, in 1188: the argument is, that if such monuments as these appeared in those ages, they could have been neither dark, barbarous, or uncultivated ages. The answer is, these beautiful cathedrals, could they become animated and vocal, would tell most terrible tales. They would speak of the plundered widows and bereaved orphans, who wept over the stones of which they were composed—they would speak of the blood that was shed in order that the gold with which they were raised might be procured—they would speak of the fell superstition out of which they spring—they would speak, too, of the damning marks of that very church, which taught, that to build a cathedral, or to found a monastery, was better than "to do justly, and love mercy." Suppose that these cathedrals are, as they are, most beautiful; are they evidence of the existence of real religion at the time? Are architecture and orthodoxy twins? Siamese twins? inseparable? One rejoices when these edifices are consecrated again by the accents of truth. And I pray, and none can pray more fervently than I do, that they may resound with the word of truth—with the voice of multitudes crying, from their inmost

hearts, "Thou art the King of glory." But I can tell you, my dear friends, of a temple more glorious and beautiful than York Minster, or Canterbury. I will not take you to St. Peter's, when illuminated for some *feite*, with its all but innumerable lamps—I will not take you to Antwerp, or Brussels, or Paris, or to any other city of architectural and cathedral monuments—I will rather take you to some sequestered glen, in the midst of that land, the heather of which is now trodden by the footstep of our sovereign—I will take you to that lowly cottage which has only turf for its covering, and a few rude stones for its walls, into which all the winds of heaven can blow, and the rain and the snow may penetrate—but into which, such is the reality of British freedom, even the Queen cannot enter without its owner's permission—I will take you to that peasant's cot—I will introduce you into it at eventide: and if you are a member of the church of England, you will hear prayer far more impressive than yours, called by Robert Hall the most beautiful of uninspired composition. His prayers rise from the very depths of his soul, the language is severely simple—the things he asks, grand and glorious beyond conception—as he prays for a blessing upon himself, and upon his children, and his children's children, unto the third and fourth generations. My dear friends, that is a more beautiful temple than the Cathedral of Canterbury, or the Minster of York; for that man is a temple of the Holy Ghost: God dwells in that man's heart, inlays it with holiness, and sheds over it the kindling rays of a celestial splendor. That temple is the product of Protestantism: the Cathedrals of Canterbury and York—though now turned to holier uses, were nevertheless the product of a religion that sprung not from heaven—it is too corrupt for that; it sprung not from man—it is too subtle for that; but it sprung from Satan—it is the masterpiece of Satan—the great apostasy foretold of God.

I will now endeavor to show you what was the result of these judgments on the apostate church, on which they fell. That church, as I have told you, was scourged by the Goth, the Hun, and the Saracen; it was all but exterminated by the Turk; but was any sanctified rest produced? No, alas, for it is here stated, (vs. 19, 20,) "The rest of the men which were not killed by these plagues, yet repented not of the work of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts." In other words, the statement here is, that these judgments did not soften them. God punished the apostate church, but it remained apostate still. It is here said, they "repented not of the works of their hands, that they should not worship devils." The word *devils* is mistranslated; the word in the original is *δαίμονια*, demons, which means what the Greeks understood by demons, the glorified spirits, or supposed to be glorified spirits, of dead good men. The word used for the devil is always *διαβολος*, or Satan, or some such expression. The expression *δαίμονια*, always intends not fallen angels or devils, but spirits of men separated from the body, and supposed to be in heaven. And therefore it is here said that they worshipped the spirits of dead men, which was one cause of the infliction of these judgments; and after the cessation of the judgment they continued to do so still. To show they so worshipped before, and continued to do so after, I will refer to the seventh general council, (and every Roman Catholic in Christendom subscribes to that council,) namely, the second council of Nice, A.D. 787, which passed the fol-

lowing law: "We honor and worship the image of the humanity of the Saviour, and of our Lady, the Holy Mother of God." Actio iv. And again, the same council says: "For the honor rendered to the image is transmitted to the prototype, and he who worships the figure, worships the substance of that which is represented by it." Actio vii. And these laws, old as the eighth century, are still put in practice by the church of Rome. It is altogether a mistake to say that Romish religion is a novel religion; it is a very old religion; but my objection to it is that, old as it is, it is not old enough. Ours is the pure religion of the apostles! Popery is the religion of the fathers.—Ours is the religion of the Bible—of the first age of Christianity: Popery is the religion concocted out of the imaginations of men, and inspired by Satan. I hold in my hand a book referring to the thirteenth century, which presents a practical exemplification of the worship of demons sanctioned by the second Council of Nice, to which I have referred. This book is one of great value: it is called the "Psalter of the Blessed St. Bonaventura." This Bonaventura was one who flourished during the time when the judgments of God were thus inflicted upon the apostate church: he brings into practical development in worship the principles laid down by the second Council of Nice. To do so he took the Psalms of David, and wherever in any psalm the word "Lord" or "God" occurred, he expunged it, and substituted for it the name of the Virgin Mary. This document I hold now in my hand. I will give you a specimen of it; just to show you that, during the judgments that descended upon it, the apostate church repented not of its worship of demons, or departed spirits, but persisted in its idolatry still.

For instance, Psalm 19 is, "The heavens declare the glory of Mary; and the perfume of thine ointment is diffused among the nations. Pant after her, ye lost sinners, and she shall lead you to the haven of indulgence. . . . Let the heaven of heavens praise her, and let all the earth glorify her name." Psalm 95, "O come, let us sing unto our Lady; let us heartily rejoice in Mary, the Queen of our salvation. Let us come before her presence with thanksgiving; and show forth her praise with psalms. O come, let us worship and fall down before her: let us confess our sins unto her with tears." Psalm 51 is, "Have mercy upon me, O Lady; who art called the Mother of Mercy," and so on. The 23d is, "Our Lady is our shepherdess," &c. And lest this should not be strong enough, there is given that sublime hymn, the Te Deum, subjected to the same process: "We praise thee, O Mary, we acknowledge thee to be the Virgin," and so on. He then proceeds with the Litany, in the same manner. "O God the Father, have mercy on us. O God the Son, have mercy on us. O God the Spirit, have mercy on us." And then he goes on to say, "Be propitious to us, and spare us, O Lady, from all evil and mischief, from sin, from the crafts and assaults of the devil, and from thy wrath, and from the torments of the damned, deliver us, O Lady." I remember when I heard the Liturgy of the church of England, for the first time, I attended an English parish church, where the minister did not intone it, as Puseyites do, nor read it as others frequently do, but prayed it as Christians should do. I remember when he came to one part of that sublime Litany, my heart was touched, and my taste (as that of every one who has any must be) was gratified. The passage was this: "In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgment, good Lord deliver us." I felt this alike comprehensive, Scriptural, and beautiful! But how was I horrified, when I found it thus parodied by a canonized Romish saint: "In all time of our tribulation," &c., "good Lady, deliver us." I have quoted Bonaventura, born in the thirteenth century, my dear friends, to show that this apostate church repented not of the worship of demons. This is the evidence of it. I am sure, that most of those whom I am now addressing will say, surely, the church of Rome, which talks now so loud, as in the case of Pius IX., in defence of all political reform, must in the nineteenth century repudiate a document that reflects disgrace on the church, and discredit on its canonized or sainted defender. My dear friends, let me tell you that she has done no such thing. In the service of the church of Rome there is a Collect, (and that Collect is used once a year) in which the worshipper prays that he may be instructed in the doctrine of the blessed St. Bonaventura. But you ask, is there any modern and accessible re-

publication of this Psalter? With some care, and some trouble, I have procured ten successive editions of this very Psalter, published under the auspices of Gregory XVI. One edition, now before me, is dated 1836; the last edition that I have been able to procure, is dated 1844; and the Psalms, and the Te Deum, are blasphemously translated into Italian, and used by the laity of the Romish church, just as I read them to you from the Latin edition which I now hold in my hand. I have also a French Te Deum, addressed to the Virgin. If this theology was infallible in the fourteenth, of course it is infallible in the nineteenth century; adopted once as orthodox, it can be rejected never: for the church of Rome stereotypes her productions, and shows that, as far as doctrine is concerned, she is unchanged and unchangeable. I could produce innumerable and recent proofs of the awful idolatry of the Romish church. In all her superstitions, idolatry, tyranny, cruelty, and proscription, there is no change for the better. She has not, therefore, even yet repented of the worship of demons. The streets, cathedrals, and churches of Belgium, I can state from personal knowledge, give proof of this.

But the description in this passage indicates that the moral state of the church was no better. Let any one read the decrees and accompanying discussions of councils that were assembled, among other things, to investigate the crimes of the priests, and he will have no difficulty in seeing the fulfilment of this prophecy. The very poems and ballads, and the historians of these ages, are confirmatory proof of their terrible degeneracy. Instead of repenting their sins, they corrupted themselves, and sinned more and more. The very legends of the saints, read to the people as practical theology, were fitted to contaminate their moral character. The system of auricular confession, which was introduced at this time, combined with the compulsory celibacy of the clergy, was suited to increase that contamination. There was a text-book, of which forty editions are extant, first issued in the pontificate of John XXII., in which every crime had its absolution, and every sin its forgiveness, for a fixed sum of money. The bishops, even, of that day, licensed the very sin which is here strongly denounced, and much of the episcopal revenue was derived from licenses for that very sin. Gerson, in the Council of Constance, denounced the nunneries as "prostibula meretricum."

But, it is added, they did not repent of their "sorceries." What were their sorceries? Who is ignorant of pretended visions, dreams, and "lying wonders," and miracles, and pious frauds? What lists of holy relics! What remains of the cross, and of the apparel of the Virgin! You will say, some of you, surely, such sorceries are not practised now. Even now they have not repented of, or renounced them; they occur every day on the continent of Europe. It was only in 1846 that the Archbishop of Paris, with the sanction of his superior, the Pope, published the account of a miraculous medal, which is solemnly declared to be able to convert heretics, and cure diseases. Only the other day, 1847, we have archiepiscopal sanction given to an account of an appearance of the Virgin to two children in La Salette, in which it is stated, the place she stood on became a spring, the waters of which operate miraculous cures. That no true Christian female, much less Mary, addressed the children on this occasion is plain, from the words put into Mary's mouth, "If my people will not be converted, I shall be compelled to allow them to fall into the hands of my Son"—a remark in which you may observe an essentially Popish idea. Our Saviour is represented as an offended judge, and Mary as an indulgent mediator, who sympathizes with us, in a way and to a degree in which Christ cannot. The way to propitiate Christ, as if he needed such propitiation, is, it is alleged, through Mary; and the only way of propitiating God, no less incensed, is through Christ. The Trinity is represented as all wrath, but Mary all love. The Bible says, that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The Virgin may not come between us and Christ. We need her not.—Through Christ, God can come down low as we have fallen, and we can rise high as God is. Jesus is God: none can come between Him and God. He is also man: none can come between Christ and me. As God-man, he fills the whole chasm that sin had made between heaven and earth. He lays his right hand on the throne of Deity, and his left hand on my heart, and so makes of twain one.

I need not remind you of Lord Shrewsbury's Adolaratas, which are purely mesmeric creations. His lordship believes that in each of the hands of one of these ladies are distinctly represented the stigmata, or wounds of Christ, which bleed the instant the host or consecrated wafer is brought near, and cease bleeding whenever the host is withdrawn.

The next sin in this dark catalogue, of which the apostasy repented not, is *theft*. Indulgences had long been sold publicly in the market, and the coffers of the Vatican were filled with the produce of the sale of relics, and of jubilees and pilgrimages. Clement VI., in his bull, appointing the jubilee of 1350, says, "We also command the angels that they place his soul in Paradise, entirely exempt from purgatory." Masses for the dead, the sale of ecclesiastical dignities, and the prices of licenses to the priests to live in sin were so great, that Pope Leo X. exclaimed of the gospel, "How profitable this fable of Jesus Christ has been to us."

They repented not of their "murders." In the year 1179, the third Lateran denounced heretics with anathema, and commanded their goods to be confiscated. The fourth Lateran, A.D. 1215, commanded that "the secular power be admonished, and if needs be compelled, to exterminate heretics out of their land." Every Romish bishop swears still at his consecration, "I will persecute and attack all heretics and dissenters." Dominic began the inquisition as an individual persecutor, and after his death the inquisition was duly organized, A.D. 1233; that fell system of universal espionage, unsparring and ceaseless proscription, whose Argus-eyed police entered and analyzed every house, and made the human heart dread even its own beatings. In short, so little evidence of repentance was there just previous to the Reformation, that in 1460, Alan De La Roche revived the Rosary with its ten prayers to Mary, or *Aves*, for one Pater Noster, or prayer to God. Alexander V., in his bull, canonizing Anselm, writes: "Romanus Pontifex viros claros inter sanctos predictos debet collocare et ut sanctos ab omnibus Christi fidelibus coli venerari et adorari mandare." At the bidding of Pope Innocent VIII., in 1488, eighteen thousand soldiers burst on the country of the Waldenses, and depopulated the Val Louise, leaving in its caves four hundred dead infants clinging to the breasts of their dead mothers. From the re-organization of the inquisition in 1478 to the Reformation in 1517, thirteen thousand persons were burnt for heresy. All was fearful, dark, and sanguinary. God at length interposed and said, as He alone can, "Let there be light;" and Martin Luther stepped upon the platform of Europe.

My dear friends, you and I, and all of us, are sinners in the sight of God. God calls upon you also to repent, not to exhibit the momentary tempest of remorse—but the lasting power—the abiding influence that renounces sin, and leads to God—that repentance in short, which is not caused by fear of the punishment of sin, but by regret for sin itself. Such repentance is not natural to the heart of man—it is not indigenous—it is a flower of God's own planting. "Christ is exalted to be a prince and a saviour, to give repentance and remission of sins." My dear friends, think ye that those who were thus punished for their transgressions, and their unabjured apostasy, were sinners above all? "I tell you, nay; but except ye repent, ye shall all likewise perish." Do you feel the force of these words: "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" I beseech you, by the mercy of God, by the preciousness of atoning blood, by the prospect of judgment to come, by all the happiness of heaven you would inherit; by the woes of the lost you would deprecate, that you will not suffer your eyes to sleep, nor your eyelids to slumber, until you feel that you have with you the dawn of peace with God, the first presentiment and earnest of the hope of glory.

Sinners! perishing sinners, believe on the Lord Jesus Christ, and ye shall be saved.—Turn to him with all your heart. Bow the knee of the soul at his throne. Does he not say, "Him that cometh unto Me, I will in no wise cast out?"

END OF LECTURE VII.

Satanic Wrath, as the End Draws Nigh.

BY CHARLOTTE ELIZABETH.

(Concluded.)

The distinguishing mark of Satan's false Christs is, that they are only half Saviours; man is, in some way, to make up the deficiency: and so, seeking to be justified by the law,

he falls from grace—Gal. 5:4. Satan well knows how sure is that word, which received its primary accomplishment on the day of Pentecost. "It shall come to pass, that whosoever shall call on the name of the Lord shall be delivered"—Joel 2:32; and when the final "great and terrible day" shall draw near, he will put forth all his subtlety to deceive men, that they may call on some name which can afford no deliverance, like Baal's priests; or, as did the sons of Sceva, call unbelievably on Him who is nigh to help only when the prayer is breathed from the lip of faith.

Nor is his craft in this matter confined to the exhibition of something manifestly different from the truth: there is a way of preaching even the pure doctrines of the Bible, that will in a great measure neutralize their effects. The apostle could declare, "we preach not ourselves, but Christ Jesus the Lord;" and so they did, as we may perceive from the recorded sermons of these first inspired teachers, in the book of Acts: the sum and substance of their discourse was, "Flee from the wrath to come." They showed the terrors of that wrath, and they held forth Jesus Christ as the only refuge from it; as they told of his death and resurrection, his power in heaven and in earth, and the certainty of his coming to judge and to reign. "Be it known to you," was their proclamation to the Jews, "that though this man is preached unto you the forgiveness of sins; and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts 13:38,39. To the Gentiles they declared, "To him give all prophets witness, that through his name, whosoever believeth in him shall receive remission of sins;" (Acts 10:43;) and this mode of preaching is according to the mind of God: He owns it, and blesses it; and by its simplicity, which in the wisdom of this world is called "foolishness," he saves them that believe. 1 Cor. 1:21. There is nothing Satan dreads more than a ministry of this stamp; accordingly he draws men away from the homely backward path, fills them with notions of their own sufficiency, persuades them that originality is a great gift, much to be coveted, and that intellect is the right door to men's souls. He points out here a Paul, there an Apollos, and in another pulpit a Cephas; whose respective hearers presently discover, each that his own minister is the very model of all that a minister ought to be, and his style of preaching precisely what is most needed. Hence we hear whispers among the separating congregations, not of conscience-stricken sorrow for sin, not of awakened praise for salvation, not of deep desire for the continued presence of him who has been (or ought to have been) visibly set forth crucified among them; but "What a splendid discourse! How great Mr.—— was to-day! What eloquence, what imagery, what clear views he takes! Certainly our pastor has no equal among his brethren." Hence that system of sermon-hunting, which as Cecil well remarked, is little better than fox-hunting; hence the Sabbath desecration, the carriage called out to bear its owner to some favorite place of worship; the horses robbed of their assigned season of repose, the attendant domestics either excluded from, or cruelly curtailed in their share of religious ordinances; and so, too often, carnality is insensibly substituted for spirituality.

This ought not to be: an adversary hath done it, and the same adversary well knows what immense advantage he must gain by the system, when he succeeds in drawing one of these popular men aside from the straight path. Many of those who think they only follow the teacher, because he follows Christ, will be betrayed into still following him, when he has turned his back upon the Lord. Satan first infected man with his own diabolical disease—pride; and the whole turn of the gospel of Christ is to provide an antidote for that venom. And first, the preaching of the cross is a cross of the preacher, if he do it aright; for he must be content to forego much of what is highly esteemed among men, and to be nothing that Christ may be all. Line upon line, line upon line; precept upon precept, precept upon precept; the wearisome repetition of that one story, "Jesus Christ came into the world to save sinners;" that one warning, "He that believeth not the Son shall not see life; but the wrath of God abideth on him;" that one direction, "Repent, and be converted, that your sins may be blotted out;" such a mode of dealing with a world dead in trespasses and sins, will never give the preacher undue pre-eminence among men, but it will glorify his Master, and save souls. Where now shall we go for this heaven-inspired strain? Many such ministers there

doubtless are, whose rule of teaching is "Christ exalted, and self-abased;" but we may more readily find the thing which Satan fears in the pages of John Bunyan, or John Flavel, than from the lips of eloquent pastors in our own day. If Paul should come to hold a visitation of what we have reason to believe was once a part of his own wide diocese, surely he would be constrained to put the searching question, "Are ye not carnal?"

We are now writing of Satanic wrath as his permitted day shortens, and his wrath does not always vent itself in explosions of rage. It works sometimes in secrecy and darkness; fierce, indeed, and cruel always, but never devoid of skilful cunning to direct it. There is as much of wrath in the speaking of smooth things, and the prophesying of peace to those with whom the Lord has a controversy, as in the greatest tumult of violence. Who shall tell the extent of that wrathful hatred against God and his fair creation, which prompted the bland insinuating lie, "Ye shall not surely die." Oh that ministers and congregations would bear in mind, equally bear in mind how great a stake the enemy has in drawing away their minds from the unadorned simplicity that is in the doctrines of the cross.

But the doctrine of the crown is another which he now struggles with all his infernal might to suppress. A crucified Saviour, an atoning sacrifice, a mediating High Priest in heaven, he loathes to think on, or to suffer his bond-slaves to hear of; but a reigning king, about to rescue the earth from all his usurpations, to plant his throne in righteousness in the midst of his people, to send forth his word from Zion, and his law from Jerusalem. This is the very knell of Satan's departure; and to stifle the sound he will foster humility itself, or any grace by the perversion of which he may hope to seal the preacher's lips on that fearful topic. For eighteen centuries he has heard the petition resounding on all sides, "Thy kingdom come;" and he cares not how often it is reiterated, (as witness the Papacy with its everlasting repetitions of Pater-nosters,) so long as men do not inquire into the nature of that coming kingdom, or watch for its approach. An imperfect Gospel he can tolerate, and in our day that is an imperfect Gospel which omits the great truth of a speedy manifestation of the Lord from heaven. The sound of his conqueror's chariot wheels is a fearful sound to Satan; and knowing that nothing will so surely turn the attention of the Church upon himself as the heralding of Christ's approach, he will strike almost any bargain, of which a condition is the silencing of that ominous voice.

In connexion with this part of the subject, we may call to mind the parable of our Lord, where he describes the proceedings of the unclean spirit, who has left for a time his habitation, as distinguished from that effectual expulsion which God only can accomplish. "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house, whence I came out: and when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits, more wicked than himself; and they enter in and dwell there: and the last state of that man is worse than the first. Luke 11:24-26. We may be assured that attempts at such re-entrance, under aggravated forms, into every person who may appear to have been delivered from the power of Satan, will be made as the time shortens, and the enemy's rage increases; and hence the cruel treachery that Christ's people must look for at the hands of their nearest connexions and dearest companions. Many an Ahithophel will be found; many a Judas to revolt from his friend, and to betray his master; and many an unsuspecting Christian will have to take up the prophetic complaint, "It was thou, a man, mine equal, my guide, and mine acquaintance; we took sweet council together, and walked unto the house of God in company. Psalm 55:13,14.

It is of the first importance that we should be prepared not only for an outburst of Satanic malignity and cruelty, such as was never before permitted to devastate our world, but also for a manifestation of Satanic potency, such as men are fast losing all belief in. We do not give the enemy credit for possessing such powers as the word of God distinctly ascribes to him; we are apt to fancy that the blow miraculously inflicted on him during the early years of the New Testament church, has crippled him forever; and we therefore look for nothing more, in the things that are coming on the earth, than a peculiar readiness on the part of bad men, to act upon his cunning suggestions. The

consequence of this unguarded state of mind will be, that when leaders appear, assuming new ground, and confirming their assumptions by doing real marvels in our sight, we shall be tempted to receive them as Simon Magus was received of old by the people whom he bewitched with his sorceries: "To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God." Acts 8:10. Not a few of those who held out against the Irvingite heresy in the days of its success, did so, as they acknowledged, only because its apostles failed in performing any really miraculous work. Attempts were made to raise up the dying, and to revive the dead; and their open failure cooled the zeal of some very anxious inquirers: should a similar delusion be brought forward, and such things actually effected, are we prepared to resist the evidence of sense, and to cling to the word of God alone? We shall be better armed for such a trial, by giving serious heed to what the Bible testifies in the passages here cited, and receiving the predictions in their simple, literal acceptance.

Popery is now heaping up its stately piles of architecture throughout the land, fitted, no doubt, in their secret recesses, with a vast machinery for the exhibition of "lying wonders" on a grand scale, by which many will be snared and taken: but though a principal, still Popery is not likely to be the sole manifestation of Satan in these coming horrors. Forms of error less openly revolting than the gross idolatry of that system, but not less fatal to the soul if persisted in, will be supplied, for those who would hurl the anathema at an angel from heaven, if he dared to preach up the mass. Some will be led astray, but not finally; for it is plainly said, "Some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end." Dan. 11:35. And to this the apostle seems to refer, where he says of the sins and judgments of Israel, "Now all these things happened unto them for ensamples, and they are written for our admonition, upon whom the ends of the world are come. Wherefore, let him that thinketh he standeth, take heed lest he fall." 1 Cor. 10:11,12. No vain speculation should mix itself up with this solemn subject: It is one where each believer must seek instruction how to arm himself for the great battle, in which he may expect ere long to be engaged: the word of God alone, prayerfully studied and practically applied, will show to each of us the might, the wrath, and the purpose of our adversary. It will also show us how that adversary is to be met and conquered; even by the blood of the Lamb, and by the word of our testimony.

The Resurrection.

It is a matter of no slight moment that the ministry of the word should in all respects accomplish the end of its institution, and, by a full display of the mysteries of God make every man perfect in the faith of Christ Jesus. Its ordination of God is for the purpose of perfecting the saint, "and for the edifying of the body of Christ."

That this end was especially accomplished by the preaching of the apostles, none will doubt. Nor will it be generally questioned, that both the form and relative proportions of the truths as exhibited in their instructions, will ever be in the highest possible degree the best form and proportion in which to lay them before men. If, then, it be found that in this, or in other age, the ministry of the word does not present the same truths in something like a similar prominence, but ceases to mention some, or gives a disproportionate attention to others, it may fairly be concluded that to that degree the harmony of Gospel truth will be made discordant. Instead of perfection in the growth of the body of Christ, defects and distortions will arise, which can only be healed by a return to the perfect example of the inspired messengers of God. Truth must ever be harmonious in its proportions: it suffers by increase or diminution of its parts, a failure to maintain that harmony will inevitably result as it has often done, in dissensions, strife, and heresies. "Let us prophesy according to the measure of faith." The ministry of the apostles embraced two great truths as the main features of the great salvation they announced—the death, and the resurrection of Christ; these stand side by side in their bold and noble testimony to the love and glory of their Lord. Does Peter on the day of Pentecost preach a Christ crucified, he adds thereto as the counterpart of the glad tidings, "whom God hath raised up, being loosed from the pains of death; because it was not possible that

he should be holden of it." In the temple, after the miraculous cure of the lame man at the gate "Beautiful," he reiterates the same blessed facts in conjunction with each other:—"ye killed the Prince of Life, whom God hath raised from the dead," this testimony was not given without the most happy results: for "with great power gave the apostles witness of the resurrection of the Lord Jesus." Thus every where they proclaimed *Jesus and the resurrection*; on Mars hill in Corinth, in Philippi, their theme was the same. It was a fact of universal interest and application, calculated to give joy to all of every nation, people, and tongue. Not only so. The resurrection of Jesus was the promise and pledge of resurrection to his disciples; it became intimately interwoven with the spiritual and redeemed life of the Christian. If deeply anxious to be one with Christ, and stand justified before God in the righteousness of faith, Paul yet teaches him to seek by any means "to attain to the resurrection of the dead." A risen and glorified body should be an object of intense desire. The fashioning of his body of corruption into a form of beauty resembling that of the risen Saviour his earnest expectation and hope. In this tabernacle the redeemed one of the Lord groaned. Its weakness, its diseases, its death were burdens from which he longed to be released, to exchange mortality for immortality, corruption for incorruption, death passing into life. The creature travelling in pain, sighed for deliverance from the bondage of corruption, waiting for the adoption, the redemption of the body. *Resurrection, not death*, was taught to be the believer's hope. Then he should arrive at the goal of his bliss, then reach the perfection of humanity, then sin and death, twin-brothers in man's destruction, be finally and for ever vanquished. So shall we ever be with the Lord. Brief, as is the reference to this characteristic feature of apostolic teaching, it will suffice to bring into clear light the prominence given to it by the first preachers of the gospel. It was the ultimate object of the ministry of reconciliation, and the bright hope that cheered them in their painful labors, their weary pilgrimage, their sufferings unto death; they looked forward to it as the glorious consummation of the Redeemer's work, the last and crowning triumph, the "death of death." But while there is no question that this doctrine continues to form an article in the creed of Christian men, is it not equally evident that it has neither that prominence in the modern pulpit, nor in individual experience it once enjoyed? Jesus is preached, the crucified one—in all love and sorrow of his passion, is a topic, and nightly of unceasing reference; but the resurrection seldom or never. These two cardinal doctrines of Christianity come not forth hand in hand, to animate and cheer the ruined hopes of man. The resurrection seems to have dropped out of sight. Christian hope is rarely excited by its presentation, nor Christian faith strengthened by its support. The Lord's resurrection is regarded as little more than an attestation of God's acceptance of his work: while that of his people in its rich and consoling sweetness under bodily weakness and infirmity, when friend is separated from friend by the ruthless hand of death, or when the follower of the Lamb conflicts with his last enemy, is hardly ever the source whence comfort is sought to uphold the stricken spirit or the fainting heart. For all that relates to the future life, and to man's complete redemption from the curse, their resurrection in the general apprehension of Christian men may as well have no foundation in the promises of God, and its future realization be a dream. Is there not a cause for this? How is it that one of the most prominent topics of apostolic preaching has ceased to hold that position in modern evangelization? where is the ministry of which it shall be said it preaches Jesus and the resurrection? The doctrine of the resurrection is believed, because clearly and unmistakably revealed; but who heaves the sigh or emits a groan for its realization? where is the irrepressible agonizing strife to attain unto it? Will not the simple salvation of the soul, or its entrance into heaven, satisfy the desire and the expectation of the major part of Christendom: is not the resumption of corporeity, though spiritualized, a degrading thought to multitudes? Let us ponder the matter. May we not have become too spiritual to entertain with pleasure the idea of a corporeal organism adapted to the higher, which is yet but a perpetuation of the present life of humanity? are body and spirit so adverse to each other, as to render their union a source of deprecation, a loss of dignity, to the more ethereal part of our nature? Does the Manicheistic heresy still linger in the

church? Is sinfulness so radically connected with physical organization as to render the adoption of any one of its many beautiful forms unsuited to the brightest destinies of the soul? It would seem to be thought so. If in the last age, a blank, chilling, spiritless materialism confounded the soul with the gross forms of matter, in the present, a spiritual philosophy would altogether separate it from its partner in being; but although man be compounded of parts possessing qualities so contrasted as are those of body and soul, and although the one may link us on to the infinite, participating in some measure of its attributes, while the other unites with space and time, and is marked by finiteness and change, yet both are essential to the nature of man. Their union constitutes humanity. Separated, they cease, either of them, to be man, however noble and enduring the qualities of the one, or frail and perishable the nature of the other.

If on the spirit he impressed the features of the divine image after which man was made, in the moral and intellectual endowments it enjoys, not less traceable is trait portrait in the skilful organization, the wondrous life, the fair form of the human frame. It is not one part alone that bears the image of God, but the whole being of man. Body and soul are bound together by an immutable destiny. The present and the future life differ not so much in the essentialities of being as in the cessation of that abnormal state in which the good man now lives, or in its perpetuation in the instance of the impenitent and guilty. Sin, and its product, death, are not original constituents of humanity. They are superinduced upon our being. Sin hath indeed disrupted the fraternal bond that once existed between body and soul, and dissolved the holy league of amity formed by the Creator. It has brought man's nature to dissolution corruption and death. But if they be never re-united, man for ever ceases to be man. His spirit may continue to be; it may never lose its capacity of being; but if it never be clothed again, never appropriate to itself some glorious corporeity suited to the display of its essentially human powers, then it cannot be said that man lives. The Gospel announces and secures the immortality of man; not of the soul alone. But if a spiritual philosophy lowers and degrades the tabernacle of clay, speaks evil of that in which God condescends to appear, a man amongst men, then will the resurrection be regarded as a limitation of the soul's faculties, an alliance unworthy of spirit, a return to an inferior state of being. It will gradually drop and disappear, first from the preaching, then from the creed of Christian men. It will have no practical effect upon Christian experience, and be at last, by a refined and spiritual criticism, explained away. Is there no danger of this? It may be further suggested, that the common absence of this doctrine from our pulpit instructions, may perhaps arise from defective views of salvation. Sin and its remedy are treated almost exclusively in their relations to the soul and its everlasting destiny.—(To be continued.)

Walking in the Spirit.

And to this walking in the Spirit, there are required these seven associates.

1. Light, without which there is no walking or working. "The night cometh when no man can work."
2. Confidence, to come at length "unto the haven where we would be," inasmuch as we are here "but strangers and pilgrims."
3. The love of the country to which we are walking; from whence being absent, we have David's longing, "when shall I come to appear before the presence of God?" old Simon's craving his letters dismissory, "Lord, now lettest thou thy servant depart in peace, according to thy word;" and St. Paul's "desire to depart and to be with Christ."
4. Assurance that we are in the right way to it. See that he walk circumspectly, says the apostle, "not as fools, but as wise, redeeming the time, because the days are evil."
5. Sobriety, for "Blessed are those that are undefiled in the way, and walk in the law of the Lord," which will be a sure guide unto them.
6. Peaceableness with their fellow-travellers. "See that ye fall not out by the way," said Joseph to his brethren; which we most commonly do through "vain-glory, provoking one another, envying one another," when common calamities, or common blessings, invite us most to unity.
7. Cheerfulness, that sweetens all the crosses in the way, and encourages us to go on with assurance of the crown that is set before us.—Prideaux.



The Advent Herald.

BOSTON, SATURDAY, MAY 20, 1848.

Foreign News.

The *Cambridge* arrived at New York on Sunday. The following we copy from *Willmer's Times*:

ENGLAND.—Notwithstanding the feverish state of affairs in France and in almost every other part of the Continent, as well as the political agitations going forward in the United Kingdom, there is a gradual improvement taking place in the general aspect of commercial affairs.

The declaration of Lord John Russell, that whilst he had breath and life he would oppose the repeal of the legislative union between Great Britain and Ireland, and the passing of the Crown and Government Security Bill, which is now in force, as the law of both countries, have not yet succeeded in quelling the spirit of discontent on the Irish side of St. George's Channel. The Lord Lieutenant continues to receive from all classes addresses breathing loyalty and attachment, and the answers continually express the reprobations with which the attempts to excite the masses are viewed by men of all creeds and parties throughout Ireland.

IRELAND.—Mr. JOHN O'CONNELL appeared at the Conciliation Hall on Monday, and issued an address to the people of Ireland, directed chiefly against Lord John Russell's words, above quoted. Certain it is that the proceedings of the Repeal Association have lost all their attractions in the more exciting language and conduct of the younger Confederation. The parties who have been most active in drilling and rifle shooting, have had their amusements greatly interfered with during the week, and some of them, having been arrested, will doubtless be made examples of. Mr. W. S. O'BRIEN and his party have proceeded to the south, for the purposes of agitation. Government is increasing the precautions already taken; preparations continue to be carried on such a scale as plainly to denote that the authorities deem the danger to be near and imminent. Houses in Marion and Rutland squares have been surveyed, and are being prepared for the reception of troops.

All the regiments in garrison have been addressed on parade by their commanding officers, and cautioned to abstain from taking any part in any political demonstration whatever. The most fearful accounts of destitution continue to reach us from the provinces—the withdrawals of depositors of their funds from the provincial savings banks appear to arise as much from a sense of insecurity of their funds as from political distrust.

FRANCE.—The progress of revolution throughout Europe is marked rather by steadiness and determination than by precipitancy and rashness. As the movement had its origin in France, so affairs seem to be there settling down earliest into order; and if, as is anticipated, the elections prove favorable to the LAMARTINE, or moderate party, the spirit of Republicanism will get a fair trial in that country. The elections to the Assembly form almost the absorbing topic in French affairs; and although it was not expected that the choice of the electors would be made known in Paris till the 29th April, sufficient has transpired to indicate the complexion that body will assume. The votes give an imposing majority in Paris in the following order:—1st, LAMARTINE; 2d, DUPONT L'ÉRE; 3d, GARNIER PAGES; 4th, MARANO; 5th, MARRAST; 6th, MARIE; 7th, BERTHOMOT; 8th, CORMEUIN; 9th, CAUSIDIÈRE; 10th, BERANGER; 11th, CREMIEUX; 12th, BUCHER; 13th, DU VIVIER; 14th, CARNOT; 15th, BERGER; 16th, MORRAU; 17th, CUVIGNAC. M. LEDRU ROLLIN has not been elected.

Next to the elections, the internal dissensions of the government excite attention. Another explosion is reported to have taken place on the 24th ult., in which, as usual, M. M. LAMARTINE and LEDRU ROLLIN were in open conflict; the latter desired the further postponement of the meeting of the Assembly, the former opposed it—the latter threatened a demonstration, the former treated the menace with contempt. M. LEDRU ROLLIN then declared that he would have Paris covered with barricades. M. LAMARTINE de-

clared that he set his colleague at defiance—that the majority of the Government were quite prepared for any measure of that description, promoted by the Minister of the Interior, and they would resort to effectual measures to defend it. After this M. LEDRU ROLLIN lowered his tone. The breach which separates the moderates from the ultra democrats within the Government widens every day, and it is now said that M. LEDRU ROLLIN has spoken of giving in his resignation and withdrawing from the Government, to be followed of course by M. M. LOUIS BLANC, ALBERT, and FLOCON. M. LAMARTINE has replied to this, by assuring LEDRU ROLLIN that if his resignation were seriously offered, it would be immediately accepted.

The Provisional Government continues its most extraordinary system of arbitrary decrees, notwithstanding its first pledge that no system of taxes should be imposed by the Provisional Government. In lieu of this unquestionably obnoxious and mischievous impost, they have imposed a tax on the rent of apartments, &c., and also a tax of one per cent. on all mortgage moneys, whether on funds or on the land, either held in trust, or waiting the judgment of the law courts. Besides this serious income tax to be levied, the Provisional Government has also asked a decree definitively abolishing slavery in all the colonies and possessions of the French Republic. The decree is to take effect two months after its publication in the colonies. An indemnity is to be granted to the slave owners, the amount and form of which is to be fixed by the National Assembly. All traffic in slaves is to be interdicted between proprietors from the date of the publication of the decree, and measures to be taken to prevent the introduction of free laborers from Senegal, as at present contemplated by England from the western coast of Africa.

The railways in actual work throughout France have been appropriated by the State, and the owners of the shares are to be reimbursed in 5 per cent. stock, valued at the average price of the last six months, the shares being appraised. Upon the same principle, the unfinished lines will no doubt be seized upon also, but the terms of indemnification will be different, owing to the unequal position of the funds and property of the respective companies.

It would appear that the Provisional Government has come to the determination to disperse the German band of marauders who are hovering on the Rhenish frontiers; the alleged reason is the cause of its liability to cause uneasiness to the German States, and to commit the Republic in war with its neighbors.

As far as we can collect from the confused accounts we receive of the elections throughout France, attended as they have been with the most wholesale bribery and corruption, and even violence, we think the new Assembly will be decidedly Republican, but rather of a moderate than of an ultra character. LAMARTINE appears to have received the unanimous vote of all parties.

On Wednesday, Mr. RICHARD RUSSELL, Minister of the United States in Paris, waited on M. LAMARTINE at the Hotel de Ville, and formally recognized the French Republic in the name of the American Union.

The French army now comprises 537,000 men, and has greatly increased since the revolution. In the provinces great discontent prevails, and the schemes of the ultras to overthrow the Government still caused apprehension in Paris. A plot to blow up the Hotel de Ville, and to make the Republic more democratic than meditated by the Provisional Government, has been detected, and a judicial inquiry is now in progress into the alleged conspiracy, which it is said will compromise some persons of high station.

The National announces that the Provisional Government has abandoned the plan of seizing upon the railways upon its own responsibility, but that the question will be submitted to the decision of the National Assembly.

It is said that M. LAMARTINE has concluded a treaty offensive and defensive between the French Republic, Switzerland, the Italian states, and that portion of Germany represented in the Diet of Frankfurt.

Official intelligence received in Paris states that Moldavia was in full revolt, and that Wallachia was about to follow in the same course.

In Lombardy, the scene of war has not materially changed during the week. The army of CHARLES ALBERT, after having been repulsed before Peschiera, which up to the last accounts has not been taken, continues to maintain its position on the banks of the Mincio, the King's head quarters being at Volta, and from the accounts, we judge that the main body of the troops continue on the right bank of the river. There is evidently a pause in the courage of CHARLES ALBERT.

In Sicily, the House of Commons met on the 13th, and after some preliminary discussion, whether it would be expedient to call to the throne an Italian Prince from the families of Tuscany or Savoy, it was finally decreed, amidst the most enthusiastic applause, that FERDINAND BOURBON and his dynasty had for ever fallen from the throne of Sicily, and that Sicily shall govern herself constitutionally, and call to the throne an Italian prince as soon as she shall have reformed her statutes. A great feeling was evinced in favor of a Republic.

A French squadron, under ADMIRAL BAUDIN, had arrived at the Spezzia at Naples. The King was becoming so unpopular that a bouleversement seemed inevitable. Lord MINTO, it is said, has left Rome on his return back to England.

From Baden we have the most deplorable accounts. The insurgents had intimated that they wished to capitulate to the force sent against them, but would treat with none but the General in command. Lieutenant General GANDERN advanced from Schliengen, which the insurgents had evacuated, to Gandern, which they occupied, and the General stepped from the ranks to parley with the rebels. They refused to listen to his counsels, and as he retired he was treacherously shot at, and mortally wounded by three balls. The troops, exasperated to see their chief thus basely slaughtered, fell upon the insurgents, completely routed them, leaving a great number dead upon the field. The troops kept up the pursuit, and encountered another party headed by STRAUVE, which they also attacked and routed, when night came on and put a stop to the engagement.

Another action between the Danes and the free corps. The bands of Prussian and other volunteers which had crossed the Eider, came into collision with the Danes on the highway between Kiel and Eckendorff in the wood of Schnellmark on the morning of the 21st ult., and after a battle of five hours' duration, the free corps were driven back with the loss of 20 killed and 50 wounded; but to what extent the Danes suffered, as our advices reach us from Hamburg, is not known correctly.

The Danes, as we expected, have exercised their rights as belligerents, and have laid an embargo on all Prussian, Mecklenburg, and Hanoverian ships in the port of Copenhagen. The disposition of Russia in the quarrel still remains a profound mystery.

In Spain matters seem fast progressing towards an outbreak. The utter absence of all constitutional Government must soon provoke the people to rebellion, however attached they may be to their present form of Government. The advices from Madrid indicate that the month will not expire before a serious outbreak. All business is at a stand, and the opinion is openly expressed in well-informed quarters, that there will be a war to the knife.

FROM HAMBURG.—Notwithstanding the events in Schleswig, the accounts are on the whole more favorable, funds and shares having experienced a rise. Bills on London were freely offered. The Discount Bank was working well, and its conductors were vigilant in confining its operations strictly to the relief of the smaller classes of traders, for whose benefit it was established. Although several failures are again reported, the amount in each case is insignificant.

The Hamburg papers publish a list of thirty-eight vessels, of which it is stated all are not Prussian, laid under embargo by the Danish authorities, the majority having been already taken into Copenhagen. These seizures have taken place in accordance with the notice given by the Danish Government about the 20th ult., and in which the neutral position of Hamburg and Lubeck is recognized.

ITALY.—An engagement had taken place between the Italian corps of General ZUCCHER and the Austrians at Vischo, a village situated on the frontiers of Illyria. The contest lasted four hours, but ultimately, though not without great difficulty, the Italians succeeded in gaining possession of the village.

AUSTRIA.—The Government has honorably and in good faith accepted the revolution. It is said that the Archduke REINER is commissioned by the Emperor to effect a full and amicable settlement with the people of Lombardy.

DENMARK AND SCHLESWIG-HOLSTEIN.—The train from Rendsburg has brought intelligence of the taking of the town of Schleswig by the troops of the Confederation, after an engagement which lasted from 3 o'clock in the afternoon of Easter Sunday, until 11 at night. The fortification called the Dannevirke, on which the Danish artillery was placed, was taken by the Prussians at the point of the bayonet, after the battery had been silenced by the field pieces of the Hanoverian contingent. Schleswig fell into the hands of the Confederation. The conflict was a bloody

one: the force of the Confederation was the greatest. The loss of the Prussians is about 300 men killed and wounded. Up to April 24, 116 wounded had been brought into the Rendsburg Hospital.

A telegraphic despatch just received at Altona announces the entry of the German troops into Flensburg, on which town they advanced, after taking possession of Schleswig, without opposition.

RUSSIA.—Intelligence from Warsaw begins to become rare. Russia, however, appears to be arming with great secrecy. It is said that 200,000 regular troops have already lined the western provinces of Posen. Several nobles in Wilna have been hanged, and several others have been obliged to run the gauntlet. At Kiew, above 100 students are said to have been hanged. Proclamations from the Emperor appear daily in Poland. They abound in assurances of peace and threats of death.

EGYPT.—A vessel arrived at Southampton on the 29th ult., from Alexandria and Malta, and reported that the death of MEHEMET ALI was hourly expected.

INDIA.—From Bombay advices are to March 15. The *General Wood*, convict ship, sailed on the 2d of January from Singapore to Penang, with passengers and a great number of convicts on board. On the day after sailing, the convicts broke loose. The Lascar crew ran up into the rigging to save their lives; and the few Europeans who attempted to do their duty were overpowered and thrown into the water. The crew were all, or nearly all, murdered or drowned. The lives of the passengers were spared. The convicts navigated the vessel until the 20th of January, when they came in sight of the Great Natunas, and on the following morning they ran her on a rock near Pulo Salaout, on the island of Bugarow. Here she sunk, with a part of the crew and convicts, the passengers and some of the convicts reaching the island in boats, where the passengers finally escaped, and twenty convicts were made prisoners by the Malays.

IMPORTANT RUMOR.—We learn from the New Orleans *Picayune*, that a highly respectable house in that city has received a letter from its partner, dated Hamburg, April 4th, stating that a rumor prevailed, which met with general belief, that the Emperor of Russia has proposed to Austria and Prussia to restore the nationality of Poland, each power giving up its share of the country, provided that a monarchy be established, and that the Emperor's son-in-law, the Prince of LEUCHTENBERG, be appointed king. Our readers may recollect that the Prince of LEUCHTENBERG is the son of EUGENE BEAUFORTAIS, the son of the Empress JOSEPHINE by her first husband.

REMOVAL.—In consequence of my ill health, and also of the feebleness of some members of my family, I have removed about two miles from the city. In so doing, I shall reduce my house rent, and some other expenses. I shall have good air, and a garden to work in, all of which will be beneficial. I shall attend the office the same as usual, and so far as is practicable, oversee all that pertains to the interests of the cause. What little strength I have, I shall devote to the cause, till I get more.

My new residence is located in Roxbury, on Dedham Turnpike, No. 3, a few doors from Oak-st. Roxbury omnibusses, that go to Oak-street, land passengers within a few rods of the house. J. V. H.

We are requested by Bro. Cook to say, that the heading of the recent article from the brethren in New Bedford is objectionable. Instead of the head, "Letter from the Church," &c., he would prefer, "Letter from the Brethren." We very cheerfully make the correction, having had no intention of committing him or others to a sentiment or view they do not adopt. Whenever we use the word "church," we use it in the New Testament sense of the term. It being a Bible phrase, we did not suppose any could object to it.

OUR New York Conference was of such an encouraging character, that we expect, by the blessing of God, a meeting of much interest in Boston. Let the friends of the cause rally once more to the work. Let us lay aside all selfish and jealous policy, and follow the example of the generous and magnanimous members of the primitive church, in our labors to promote the cause of the speedy advent of our King.

MONEY can be sent to this office by our friends coming to the Conference, without expense. We need all that is now due, and very much need it, too, about this time.

BRO. HUTCHINSON is in town, in poor health. His throat is in such a state that he cannot preach any at present.

Conference at New York.

WEDNESDAY, MAY 10, 1848.

The Conference convened agreeably to appointment, and the meeting was opened by devotional exercises—a season of prayer and singing—after which Bro. R. HUTCHINSON was appointed Chairman *pro tem.*, and O. R. FASSETT Secretary.

Bro. A. HALE introduced a resolution, that a committee of five be nominated to choose officers for a permanent organization of our meeting; and also to choose a committee of arrangements, to bring business in order before the Conference.

It was then voted, that Bro. I. ADRIAN, S. BLISS, A. HALE, G. NEEDHAM, and W. S. CAMPBELL constitute said committee.

The committed retired, during which time Bro. J. V. HIMES made the following remarks: I have, with the rest of the brethren, been waiting for this Conference, in order that we might gain a more full and definite understanding of the developments now being witnessed in the old world,—of more fully maturing our thoughts and views of those things which are every day transpiring abroad. We all have our private views; but then these views affect only ourselves,—our public views only, as a body, are designed for the Church and the world. It is one thing to prophecy and to speculate on those exciting events which now agitate the world, but quite another thing to present the truth. This subject will doubtless claim from this meeting much serious consideration. In contemplating passing events, there are evidently two tendencies—one to make too little, and the other too much, of them. Our brethren, as well as others in the churches and in the world, are waiting, to learn what the matured views of this Conference may be respecting the late astonishing scenes in the old world. I think the Conference should, therefore, prepare an address, and a set of judicious resolutions, to be presented to the Boston Conference, as embodying our views on these as well as on other important matters connected with the Advent interests; inasmuch as we shall have an interval of time in which to mature our thoughts, and send them abroad in a manner to benefit our brethren and the world. For one, I am satisfied that the present aspect of things adds much strength to the position we occupy. I see no prospect of the realization of the cherished hopes of the professed church and the world. The advocates of the doctrine of a temporal millennium have no basis for their hopes. It is said that efforts are now being made in this city, by the raising of funds, &c., to evangelize France.—These efforts may do much good, but I consider the end had in view an utterly hopeless one.

The Spiritualists, who reject all forms of church order and government, are making great calculations concerning the future. *Fourierism* and *Communism* are expecting to realize a paradise, moulded after their respective systems.—Infidel, as they are, as to every feature of Christianity, yet, what they call the new Christianity is to have the ascendancy, and thus they are to have their millennium. If there is any truth in past history, we may confidently affirm, that there is no hope of the world in that quarter. *Democracy* also is boasting over the wide-spread diffusion of its principles; and politicians are loud in their predictions of a new age—a golden era—for the world. But when we look at facts, and observe that not a government in Europe is made better by recent movements,—that men are no better, and rulers no better,—we cannot but look on all these plans for the regeneration of the world as futile. As for the Church, I cannot see the first ray of light gleaming from all that she is doing, or can do, that will justify her hope. All prophecy and fact are against it.

Infidel philosophy destroys all that is good,—ends in all that is bad. And while politicians are boasting, the word of God assures us that worldly governments will be nothing but “wild beasts” (see Dan. 7th) after all. I know of no other position to occupy than the one we now occupy. And I hope we shall all be free to express in full our thoughts on these subjects, and also make some united effort to carry forward our work. Something should be done to sustain the waning interests in certain places, and to make aggressive movements in others. A want of unity in our efforts would lead to a failure in our work.

I will state a few things which appear to me to demand consideration from this Conference. For myself, I shall be compelled, for the present, to retire from the field of active labor. Bro. LITCH, however, will fill the place I have occupied. If brethren think of one whom they deem better qualified to take the general agency than Bro. L., let him be named.—Again. We need pastors, to take charge of the little flocks, as far as it is practicable: for there are calls throughout the country for intelligent and good

men to fill that important station. We also need another class of men, whose specific work should be that of evangelists, and who should be recognized and sustained. If we have this class of laborers, let us fix upon brethren who will devote themselves to the work, and who will honor God and the work in which they engage. If there is but one who shall so engage, let it be understood that that one is worthy of confidence,—one who can be recommended. And if ten, let them be sustained. But I will not consume your time. I hope these few suggestions will be considered.

Bro. I. H. SHIPMAN said: The remarks of Bro. HIMES cover a great deal of ground. As he has said, most of our brethren look at the present political aspect of the world with great interest; and they also look to this meeting with some interest, to learn how it may regard the movements among the nations. In respect to unity of effort, and the laying of plans for the future, there is no impropriety; on the contrary, there is the greatest necessity for such arrangements. We should be occupied till the Lord comes in sustaining the cause. In the region of country where I reside (Sugar Hill, N. H.), the brethren express a desire to have more unity of effort. By such effort, the cause not only can be sustained, but advanced. We contemplate holding a conference among ourselves, to see what can be done to sustain and advance the cause in our region. My heart rejoices in meeting so many of my brethren at this Conference; and I hope we shall so feel and act, that the cause of God will be sustained. Let us be as “wise as serpents and harmless as doves.” “The men of this world are wiser in their generation than the children of light.” Worldly men leave no stone unturned to effect their purposes. So let us labor, with all diligence and zeal, in promoting the cause of God. I often think of a remark of Bro. MILLER like this, “I am not afraid to subscribe to anything that I believe.” So I feel to-day: I am willing to pledge myself to sustain any plan that will best promote the cause we advocate.

Bro. N. N. WHITING remarked: I have been highly interested in the remarks of the brethren this morning; but I wish to add a few suggestions to those already made. There is one particular point, or subject, of deep interest, to which I especially call your attention. When our brethren in some measure separated themselves from the church and world, to look for and proclaim the advent of our SAVIOUR from heaven, they thought it of but little moment whether we transacted any business, or had any plans of operation for the prosecution of our work. The idea generally prevailed, that business was quite out of place. This prevailed so extensively, that the adoption of the simplest measures caused a spirit of jealousy lest the world should see something in our movements that would deny our faith in the speedy coming of our LORD. This was a weakness, brethren. The gospel is to be preached till the world ends; and whatever plans we have for the spread of the truth, will be carried on till the last trump sounds. This idea does not prevail among us with so much force as formerly. Yet the ghost of it is among us still,—it haunts us, and prevents us doing what we ought, and what is right. The idea prevails, that Sabbath-schools, and the instruction of our children, are of but little consequence. “Of what use is it to teach our children, if the LORD is coming?” says one. I hope we shall get rid of all such weakness. Let it be understood, that the ghost of this idea is still among us. And yet all rules of consistency teach otherwise.—They teach that we should be more active in our plans for the extension of the truth. If the period is short in which we are to work, we should put forth the more muscle. The necessity of exerting ourselves in our work is more and more obvious. If others are active in the laying of plans, and in carrying out these plans to promote their interests, how much the more active should we be who believe the Judge standeth at the door.

We are told that the brethren through the country wish for labor, preaching, &c. Well, let there be a proper compensation for such services.—“The laborer is worthy of his hire.” While I would oppose the idea of preaching the gospel for money, yet every principle of equity and right demonstrate that such should be duly compensated. It is in vain to trumpet through the *Herald* that we want laborers and help, if we are not disposed to aid those who are willing to devote their time to such services. This subject should be felt in various places.

Again. We suffer much from want of discipline. I know how this sounds in the ears of some persons. But let me here say, we need, and must have, some order of discipline. The LORD has laid down laws, and we should obey them. What is a nation without

laws? It is a perfect anarchy. So with us: without some arrangement to put down bad people, all will sink. Leave them in our churches, and the heaven will work through the whole mass. There are numbers among us who are perfect anarchists,—they hate restraint. The same spirit that is abroad in the world, is in the church. We have already suffered too much from such spirits. If we permit these things to exist without some provision for our safety, it is all in vain that we meet here to pass resolutions. Indulgence shown such characters as are some that are among us, is a weakness. It is in vain to manufacture a watch, to keep time, with only one wheel. So is it wholly in vain for us to endeavor to live as Christians, and obey God, by turning our attention to only one feature of the Bible. The apostle which has exhorted us to diligence in view of the Lord's coming, has also said, “Put away that wicked person from among you.” Now, we must take the length and breadth of the word, and advocate and be governed by it. The appropriate duty of the ministry is to give the whole that CHRIST has given.

At this stage of the morning session, the committee came in, the chairman of which submitted the following names for the consideration of the Conference.—N. N. WHITING, President; J. LITCH, Vice President; S. BLISS and O. R. FASSETT, Secretaries. Committee of Business.—D. I. ROBINSON, G. NEEDHAM, J. LITCH, I. H. SHIPMAN, W. S. CAMPBELL, A. HALE, R. HUTCHINSON, J. V. HIMES, I. ADRIAN, W. INGMIRE, and J. KIMEALL. Committee to appoint preachers for the Conference.—I. E. JONES.

The report of the committee was unanimously adopted.

Conference adjourned by benediction, to meet at 3 o'clock P. M.

AFTERNOON SESSION.

Prayer by Bro. S. BUCKLEY; after which an appropriate and familiar hymn was sung by the congregation.

Bro. N. N. WHITING remarked, that we usually look forward to an occasion like this with great interest. We here expect to see each other, and hear exhortation, preaching, &c., which we hope will be for our good. But here let me state, that all substantial good that can result from the holding of this Conference, must be the result of the Divine blessing. Our SAVIOUR says, “Without me ye can do nothing.” Too much confidence is placed in the means of grace, facilities, and the machinery in our own power, for promoting good independent of the Divine blessing—this is the fault of all Christian bodies at the present time. There was never a greater array of facilities, never a greater machinery for doing good, than now; and yet there is a continual sinking down of the tone of Christianity! Why is this? The church has lost sight of God.—Let us remember that all these means of grace have their efficiency alone by the blessing of God. Persons are apt to think that the hardness and wickedness of the world is an excuse for a lack of moral energy; but this is not so. Instance the case of the LORD weeping over Jerusalem, and saying, “If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace; but now they are hid from thine eyes.” We should naturally conclude that the Jews after such a declaration, were entirely given up beyond the reach of mercy.—but afterwards we find the SAVIOUR sends his disciples out with this mission: “Go ye into all the world and preach the gospel to every creature.” And that repentance and remission of sins should be preached to all the world, beginning at Jerusalem.—And afterwards we find 3000 converted in one day, 5000 in another—and in that very city, so apparently hardened in sin. This teaches us that the moral state of man does not form the rule of action; and as we look and must expect a greater degree of moral corruption and sin as we near the judgment, we should make the greater effort to save men from the wrath to come. The LORD JESUS is mighty to save, and will be till the sounding of the last trump!

The Business Committee reported the following resolutions:—

Whereas, God, in his mercy to a lost world, has given a revelation of his will, and in that revelation has made known the history of the world to the latest period of time; and

Whereas, he has in his word indicated to us the approach of the end of man's probationary state, by well-known prophetic sketches of the political and moral history of the world, and by certain chronological periods, which, according to the testimony of history, and the opinions of the most competent religious writers, have been well-nigh fulfilled; and also by signs in the physical world, many of which have evidently already come to pass; therefore,

Resolved, That we see no reason showing that we have taken an unauthorized position in looking as we have for the Son of God from heaven, to raise the

dead, to judge the world, and to accomplish the promised restitution of all things which God has spoken by the mouth of all his holy prophets since the world began.

Resolved, That the present developments of Providence among the nations have a most important bearing on our position, as we have been looking for such events in connection with the advent of our Lord in his glory, and call loudly upon us to maintain a personal preparation for his coming, and to be diligent by all judicious efforts to call the attention of our fellow men to attend to the same preparation without delay.

Bro. D. I. ROBINSON said, in reference to it, that we had had grace sufficient given us, so that our faith had failed not. Without this, we could not have continued to the present time. It would all have gone down had not the great God taken it up when we could have done nothing in support of the cause. He has so worked that all the world are forced to admit that some great event is just upon us. The revolutions in Europe elicit the attention of all men; and those who are looking for the coming of the LORD see in these monotonous changes the distress of nations and perplexity spoken of by the SAVIOUR. We are in the great moral whirlpool which precedes the great crisis of the nations. And if we do not improve this time to hold up the truth to the gaze of men, we shall prove ourselves unworthy of the responsibility which has been placed upon us. The evidences were never so many, so weighty, or so convincing as now. The old arguments are just as weighty as ever they were, and in addition to these we have all the moral and political signs which shed their light on the present,—surpassing any similar events of previous times. We need grace to remain faithful, for yet a little while and he that cometh will come, and will not tarry.

Bro. A. HALE remarked, that the Advent cause is the cause of the Bible, which, with the whole field of truth it presents, applies to the past, the present, and the future. Neither is it to be looked at by itself; all should be looked at in their connection with each other. We believe we have passed the main part of the voyage—that we have reached a point where we must look out with more care than was needed in any former part of it. There is no difference of opinion in the application of the prophecies to the past history of the world, till we come down to about our own times. But where we apply the same principles of interpretation to the prophecies respecting the future, we find very few who are with us. We have all the writers of the past with us. The writers of the present are against us. But no one has given any good reason why we should not look for the resurrection of the just and the personal coming of CHRIST. We occupy a position the most important that Christians in this world can be placed in, and we need to be proportionably active. We need to be very faithful to ourselves and to our God. The blood of CHRIST alone can avail us anything when we stand before the judgment-seat. We want to see to it that we are living with all our ties to the world severed, that we stand in a watchful, prayerful position. This we may do without being excited. We want to learn the art of balancing ourselves, so that we may occupy a position, all ready for the coming of the LORD, and ready to abide while it may please God to continue us. And while we continue, God has made us responsible to do all we can to induce those around to make their peace with Him. Men should be shown that the events now taking place can only have been effected under the controlling direction of God. We are told that these things are the preparation for the spread of democracy, and for the dawning of the world's conversion; but the word of God indicates nothing of this kind. The Bible has told us that these things are to precede the final overthrow of the nations.

Bro. LITCH said he most heartily accorded with the resolutions read. Our belief cannot make the word of God of no effect. Let God be true, and every man a liar. Our faith has been put to a sore trial: we have been placed in a position where we could only stand on our faith—on the naked truth of God's word. The mistakes we have made were all of ourselves. A brighter day has now dawned. We now see a commotion among the nations, which proves that we are not far from the point of time when the prophecies will be fulfilled in all their minuteness. The nations of Europe supposed the death of LOUIS PHILIPPE alone could affect their peace. But how, in a moment, the bubble has burst! Where this work will end, is clearly predicted in the visions which were made known to the king of Babylon upon his bed. The nations expect a golden age. We can look forward to the same age, when the city there will be of pure gold. In the moments which are to intervene between the present and the coming of CHRIST, our duty is most obvious.—It is to lift up our

voice like a trumpet, and warn the nations of their doom;—it is to induce Christians to search the Word, and read there the things which are coming on the earth. It is thereby to brighten our graces, and quicken our faith, in showing the evidences that the coming of the SAVIOUR draweth nigh,—to warn and persuade, and instruct men, that they and ourselves may be fitted for the judgment.

Bro. G. NEEDHAM said: We all sympathize in the disappointments through which we have passed. Our faith, being in the unadulterated word of the living God, we could not give up, notwithstanding our disappointments. These have prepared us to take a firmer hold on the everlasting word of God. The fact that he could make no impression on those who disagreed with us, caused him to feel, that unless God took the work into his own hands, we could do nothing. He had longed to impress these truths on others, but could, seemingly, make little impression on them. But the events transpiring in Europe have enabled us almost to walk by sight. * God is now speaking in a voice not to be mistaken, that our general position is right. Just where the prophetic periods are expiring, God steps in and vindicates his own truth by events which show us where we are in the fulfilment of prophecy. He had looked for a period of anarchy before the Lord's coming, and had been disappointed till now, when we see it rising fast to the zenith of its great crisis. The ball has begun to roll which will usher in God's everlasting kingdom. He did not care whether it took one year or ten. God has taken the work into his own hands, and he will consummate it in his own time. It has given us a hold on the minds of thinking men, and we must discuss, not the time of the event, but the nature of the crisis approaching.

Bro. J. LITCH remarked, that he had an item of intelligence that would be interesting to all. He read the following:—

"An insurrection has taken place in Wallachia and Moldavia; the Hospodors have been driven away, and Russia has taken advantage of the occasion to take possession of Jassy, thus advancing towards Constantinople."

We may reasonably anticipate (said Bro. L.) an event of this description. I regard Constantinople the seat of the Eastern Empire, as represented by one of these feet (pointing to the Image). There both these Empires stand (Eastern and Western); if one falls, so will the other;—they must fall together.

Bro. D. I. ROBINSON remarked, that men universally tell us, that these events are precursors of the Millennium, to be brought about by the diffusion of Republican principles. We think it is to be brought about and accomplished by the personal advent of our Lord. Here is the issue. Now, this reform movement commenced with the Pope,—he is considered the great reformer of the age. If the Millennium is to be brought about by such efforts, and God is in this movement in this sense, then the Pope is not the Man of Sin—not the persecuting horn of Daniel—and Protestantism is of the devil. We all know, however, that instead of war's converting a nation, that it always demoralizes it. He referred to the present political aspect of France. But we are told that this is a great moral movement. But there is but one LAMARTINE in France: his associates in the provisional government are not men to be trusted. Besides, there are 20,000,000 of the French Infidel.—There is, therefore, no foundation for the great and general expectation abroad of a happy termination of this affair in the Millennium.

Bro. LITCH again arose and read the following article from a London correspondent of the New York Herald:—

"The tide of events still sets in strong in Europe, and each day's mail brings a fragment of the universal wreck which has taken place in the old world.—Nor has the storm subsided! The forebodings in my last have been fulfilled: the elements of war are stirring, and when the clouds do meet, the thunder will be fearful. Of all Europe, England alone is quiet, and with a careful hand, endeavors to keep asunder the inflammable masses. The prodigious effect of the French revolution in every state of Europe, in favor of the cause of liberty, would have been attended with the happiest results for mankind, if France had been able to establish order in herself. But at the same time she overthrew a tyrant, she raised a devil in the garb of communism. The equality demanded by the communists of France would reduce mankind to the state of the vilest of your Indian tribes."

The resolutions were unanimously adopted.

Bro. J. LITCH in the chair. Bro. N. N. WHITING offered the following:—That the Resolutions be referred to the Committee, with instructions to embody them in the form of an address, and present them at the Boston Conference.

Bro. I. E. JONES reported that Bro. D. I. ROBINSON would preach in the evening at half-past seven

o'clock. Also, that Bro. L. KIMBALL would preach at No. 88 Sixth avenue.

Adjourned by benediction, to meet on Thursday, at 9 o'clock A. M.

THURSDAY—MORNING SESSION.

Prayer by Bro. J. LITCH.

Bro. A. HALE, chairman of the business committee, reported the following resolution:—

Whereas, Bro. Himes, by long and arduous labors in the cause of our coming King, has prostrated his general health, and especially has injured his organs of speech, so that he cannot travel and preach as heretofore; and

Whereas, the increased expenditure of the "Herald" office, by the enlargement of the paper, and the publication of new works, in addition to the support of a large family, were expected to be met by his attending to the above with his usual energy and success; and

Whereas, no one can take his place who could be expected to do it as successfully as himself, if as well; therefore,

Resolved, That, as the domestic and general wants of Bro. Himes are no less now than when actively engaged in public preaching, we confidently hope that the stewards of the Lord among us, will still show that they esteem our afflicted brother very highly in love for his works' sake, by endeavoring to relieve him from all undue anxiety of mind, in reference to the financial interests of the "Herald" office, the receipts of which, at present, are considerably less than the expenditures.

Bro. D. I. ROBINSON remarked, that there ought to be some statements made, not generally known among the brethren:—that in enlarging the *Herald*, Bro. Himes had incurred an expense of \$500. Heretofore, in travelling and visiting the separate churches through the country, he had been able to support himself and meet all the expenses of the office. But now he is unable to extend the circulation of the *Herald*, and distribute his new publications as formerly, by personal labor—not being able to preach and travel as he has done, and hence he becomes embarrassed. This burden should be taken from him. His publications should be disposed of, and measures should be taken to extend the circulation of the *Herald*.—The cause is no more Bro. Himes' than it is ours; and we ought to have some brotherly interest, and carry it on in the absence of his labors.

Bro. A. HALE remarked, that nothing need be said in reference to the position Bro. Himes has hitherto occupied—his success while occupying that position—or his present inability of engaging in the work as formerly. As regards his present indisposition, his physicians assure us that there is no hope of a recovery, unless his mind is free, and he is released from the anxiety of the position he has occupied for so long a period. Arrangements have been made for Bro. LITCH to relieve Bro. Himes of a part of his responsibility. In reference to Bro. Himes' financial concerns, there was no embarrassment while he was able to labor—affairs were sustained. If now he had the wealth which it is said he has—his brick houses, &c., there would be no need of aiding him; but like ABRAHAM of old, he owns not a spot of land upon which to set his foot to call his own. All has been spent for the good of the cause.

Bro. WHITING gave the chair to Bro. BLISS, and said, that he had been struck with a fact that should be considered in connection with this resolution. We have several brethren besides Bro. Himes who are highly entitled to our sympathy. Bro. MILLER, he remarked, suffered a large amount of his present ills from incessant and long-continued labor in the field, preaching and advocating God's word. And there are others, in this conference, suffering from the same cause. In reference to Bro. Himes, the object suggests itself to my mind, that we should do all we can to increase the patronage of the office at Boston—induce individuals to subscribe for the *Herald*. The *Herald* I esteem. It does honor to the cause; and no man of judgment, or a Christian, can find fault with it. There are those who are not with us in sentiment—some of my acquaintances—who reckon that paper one of the best publications now published. Its Christian and Scriptural character—its sober cast—must command the attention of all Christians who read it.—It will be promoting the cause of truth to aid in its circulation. Very few men would be willing to endure the reproach that the publisher of that paper has received from every quarter. Remember Bro. Himes and the brethren I have alluded to in your prayers. I recollect that Bro. FLEMING, in one of our annual conferences heretofore, while he was so afflicted that he could only whisper, desired the prayers of his brethren, that he might be restored. Some, no doubt, did thus remember him: his voice is restored. I have great confidence in God under such circumstances, though I do not believe in miracles, as they are held by some in these days.

I regard the preservation of the Advent people as

solely the work of God. He has sustained and preserved us in spite of all our blunders. I ascribe it to his agency that I am still a believer, and did not abandon it when even my brethren would not hear me preach, nor allow me a seat in their meeting. And at the time when GEORGE STORRS read that GORGAS vision, I left the church, and lay awake that night, expecting that nothing else would happen from his rashness, than that he and others would be in the hand of a ruthless mob before morning. I ascribe it all to the grace of God that I have been preserved amid all these past scenes. It is God's cause, and all the powers of earth and hell combined cannot overthrow it. When we see and feel our weakness, then it is that we are led to cry to the Lord, and he hears and interposes in our behalf. When has God ever abandoned his cause? Never! He has defended it, and will defend it to the end.

Bro. JOHN HALL (a practical printer) said: Perhaps all are not fully acquainted with the amount of expense there is connected with the publication of such a journal as the *Herald*. It must be great. I regret that it is in arrears. The immense value of such a journal—its practical sermons, expositions, exhortations to the brethren, and selected matter—can scarcely be appreciated. And I hope we shall endeavor to sustain it by inducing new subscribers to send for it. I am determined to make a new effort myself for the cause. Bro. Himes has done much, and his task has been a Herculean one. I hope we shall all adopt the resolution.

Bro. A. HALE said: By the circulation of the *Herald*, and other publications at that office, we shall not only help ourselves, but others. And all who are anxious to do good and benefit their fellow men, should be engaged in this work. Bro. Himes does not call so much for donations as for the spread of his publications.

Bro. Himes said: In regard to these publications (tracts), I feel a very anxious desire, while the cause calls on every side for help, that they be circulated. I got them up for the sole purpose that our brethren might have means of spreading light by tract instrumentality. If we can circulate these tracts, and get any minds to carefully investigate them, they would be with us. I have published about 30,000.—10,000 are already circulated. We ought to have 100,000 sown as seed in the field. The older works, those on "Romanism" and "Protestantism a Failure," if circulated, would be found to greatly assist in enlightening the minds of others. During the last year, in laboring at our camp-meetings I found great success in lecturing from an image illustrative of Dan. 2d. The illustrations produced great effect throughout the entire country. This induced me to get up a series of diagrams, illustrative of the great landmarks in prophecy. I consider this a wise and profitable expenditure, although they have been gotten up at a considerable expense.

Bro. R. HUTCHINSON remarked, that nothing was more important than the circulation of suitable advent publications at the present time. Nothing is calculated to accomplish so much good with the same expense. Every Advent congregation ought to be a kind of tract society—ought to raise a fund to lay out in the purchase of publications to circulate in the community where they are placed. By this means, too, we aid the office.

Bro. G. NEEDHAM said: Promptness on the part of all who get publications at the office, in meeting their dues, would greatly relieve the office. Some there are, and great numbers, perhaps, who are unable to pay, or do not pay up arrears. This all comes upon the office. Here is the secret of the difficulty—there is not promptness enough. There is carelessness, too, on the part of agents. Books are frequently ordered, and not paid for. "Owe no man anything," is a principle that we should always follow. If I were a solitary subscriber, I should pay in advance; and if brethren would follow some of these simple rules, the office would be relieved of a great burden.

Resolution adopted.

The following resolution was read and adopted: Resolved, That we approve of the arrangement Bro. Himes has made with Bro. Litch, to take the general agency and supervision of the field of labor hitherto occupied by himself, and most cordially invite him to take charge of the same.

Bro. J. LITCH in the chair. Bro. N. N. WHITING offered the following resolution:—

Resolved, That a committee of three be appointed, to devise a plan for the purpose of increasing the purchase and distribution of the tracts and other publications issued from the office of the "Advent Herald," and that said committee report to-morrow forenoon.

He said: It occurred to me, that, by a penny collection in our congregations, there might be obtained a fund, to be appropriated to the purchase of publications. Each congregation should be tract distributors.

Some simple plan like this will do good, and aid the cause.

The resolution was adopted.

Bro. WHITING then presented the following, which was also adopted:—

Resolved, That we are highly gratified with the character of the "Advent Herald," and view it as an engine of great value for the dissemination of the truth; that its editors are entitled to our gratitude and confidence,—and that we recommend to our brethren to aid in circulating and patronizing that paper, by subscribing and acting promptly in their subscriptions.

The Chair stated, that yesterday it was moved that a committee be appointed to embody a resolution passed at this Conference in an address, and present the same to the Boston Conference, and that that committee was not yet appointed.

It was voted that the committee consist of three, and that the Chair appoint the same.

The Chair appointed Bro. J. LITCH, A. HALE, and O. R. FASSETT.

Bro. A. HALE introduced the following resolutions, which are inserted as amended, after discussion. The amendment consisted in changing the phraseology respecting the part of the resolution referring to war:

Resolved, That to labor for the reformation of sinners is the duty of the church; and that reformation implies the forsaking of all known sin; and whoever sins, or upholds others in sinning, shows that his "heart is not right in the sight of God," and that he "is in the gall of bitterness and the bond of iniquity."

Resolved, that Slaveholding, Intemperance, the prevailing spirit and practice of War, licentiousness, and every other forbidden practice, is sin, and will, if unrepented of, shut the subjects of them out of the kingdom of heaven: and therefore should, if persisted in, exclude them from our fellowship on earth.

Bro. HESY said, that no resolution discussed here had come to his heart like the ones just read, and that he had risen to express his unbounded satisfaction in their presentation. There are other sins besides those mentioned that he would be glad to have named in the resolutions, especially the sin of profanity. He asked if it would not be well to specify that sin!

The Chair remarked, that the resolutions covered the entire ground, without specifying it. We might specify others with equal propriety.

Bro. HUTCHINSON proposed the scriptural phrase, "delight in war."—(To be continued.)

Correspondence.

Babylon the Great.

Rev. 18:7.—"How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her."

The woman spoken of in the above, is seen by the Revelator, in the preceding chapter, with the appropriate inscription upon her forehead,—"Mystery, Babylon the Great, the Mother of Harlots and abominations of the earth." This proud queen sits upon the ten-horned beast, which was to make war with the saints for forty-two months, dying her raiment and becoming intoxicated with their blood.

By attentively examining and comparing the 13th, 17th, and 19th chapters of this prophecy, we find in each case two great powers leagued together against the saints, viz., the Civil and Ecclesiastical polities of Rome. The beast is the uniform symbol of the civil power in each case; while the ecclesiastical power varies the symbols, which, however, in each case, are described as doing the same things.

The beast with two horns like a lamb, (the two orders of priesthood,) urges those that dwell upon the earth (the worldly minded) to make an image to the (ten-horned) beast, (constitute the Pope a spiritual emperor, or sovereign,) and worship it; as Nebuchadnezzar set up an image to be worshipped like the one he had seen in his dream, which represented the civil governments till the end of the world. And while the Roman church professes never to have put any one to death, yet, in the true spirit of the proud king of ancient Babylon, who caused the furnace to be heated seven times hotter than usual for those who would not bow down to his image, those horns like a lamb have uttered a "voice like a dragon," in that they have had "power to both speak and cause that as many as would not worship the image of the beast should be killed." And so much does this hierarchy resemble old Nebuchadnezzar's fiery, persecuting spirit, that, in the 17th chapter, where it is symbolized by a woman sitting upon the beast, guiding and directing his movements, Babylon—and as if she exceeded all comparison—it is added, "Babylon the Great" is inscribed upon her forehead.

The two-horned beast "deceiveth them that dwell upon the earth by the means of those miracles which he had power to do in the sight of the beast." The false prophet (of the 19th chap.) leagued with the beast against Christ at the end of the world, is described as the power which had done those very things. "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone." Hence, the two-horned beast and the false prophet are the same power. In chap. 2:20 this false prophet is called Jezebel, which taught and seduced some of the saints to commit fornication with

her, by eating things sacrificed unto idols.—That is, eating the wafer. As Jezebel caused Ahab to slay the prophets of the Lord, so has this Babylonish harlot caused the civil arm to slay those who would not worship her, and receive the mark of the beast.

2d. The Roman civil power was to cease to make war with the saints at the end of forty-two months of years (13:7), and was to hate the whore, and make her desolate and naked (17:16). Although the judgment began to set on the beast in Luther's time, yet it was not until Bonaparte's time that the prediction received its full accomplishment; if indeed it has not. When the full time had come, Jehovah took, not a king, but still then an unknown individual, from an almost unknown island, and made him invincible until he had done his work, his strange work, and brought to pass his act, his strange act, when he threw him aside, like a stage when the building is completed. He was truly "the man of fate." He caused the Pope to sign six articles of his own dictation, relinquishing his claims "to divide the land for gain." The Pope signed away the very grant of power made to the Roman hierarchy 1260 years before by Justinian.

But 3dly. This false prophet, or prophetess Jezebel, was to prevail against the saints after they had passed out of her hand, by "policy" and "craft," till the coming of the Ancient of days on a throne and car of fire, in final judgment at the end of the world (Dan. 7:21, 22, 25, 26). And so far was she to succeed by her new mode of combat, as to claim that she had recovered from her reverses in the Reformation and the French Revolution.—"I sit a queen, and shall see no sorrow," &c. That she has been approximating that language for some time past, by outdoing Protestants everywhere ten to one, cannot be questioned. And recently—particularly within the last two years—she has reached what appears to me to form a climax.

It should here be stated, that the Papal Nuncio takes precedence of all foreign ambassadors, on no other ground than that of the Pope's spiritual supremacy! This fact was recently stated in the United States Senate by Mr. Badger; and it was admitted on the part of Messrs. Cass, Dix, and Calhoun, who advocated the reception of the Pope's Nuncio at Washington. Russia, the civil head of the Greek Church, for the first time in her history, has received the Pope's Nuncio within the last two years. The Sultan, the head of Mohammedanism, for the first time in the history of the Turkish empire, has also received the Pope's Nuncio within the same time.—England, the great bulwark of Protestantism, for the first time in her Protestant history, last year violated her constitution by exchanging ministers with the Pope. And this year—within a few weeks—the United States, for the first time in her history, has accepted the Papal Nuncio! These four great powers, for the first time in their histories—except England, and she for the first time in her Protestant history—within the last two years, have virtually acknowledged the Pope's spiritual supremacy! If the harlot does not say, "I sit a queen, and am no widow," it is her own fault.

But let us turn to the Vatican, and listen to the Pope, who is the voice of that woman. In a recent proclamation, dated Rome, March 10th, among other things, speaking of the rumor of a war with Austria, he says:—

"Listen, then, to the paternal voice that admonishes you, nor be moved by that cry that proceeds from unknown mouths, to agitate the people of Italy with the terror of a foreign war, aided and prepared by internal conspiracies, or by the malignant ignorance of those who govern. This is indeed deceit, to impel you by terror to seek public safety in disorder; to confound by tumult the councils of your ruler, and to prepare, by creating confusion, pretexts for a war that could never, by any other motive, be declared against us. What danger, in fact, can impend over Italy so long as a bond of gratitude and confidence, uncorrupted by violence, unite the strength of the people with the wisdom of princes, with the sacredness of right! But we principally, we, the Head and Sovereign Pontiff of the most holy Catholic Religion, should not have in our defence, if we were unjustly attacked, innumerable sons who would defend the centre of Catholic unity like the house of their father! It is indeed a great blessing among the many which Heaven hath imparted to Italy, that scarce three millions of our subjects have two hundred millions of brothers of every nation and of every tongue. This was, in more dangerous times, and in the confusion of the whole Roman world, the safeguard of Rome. It is for this the ruin of Italy was never complete. This will ever be her defence, so long as this Apostolic See shall reside in her centre. Oh! then, great God, shower Thy blessings on Italy, and preserve for her this most gracious boon of all—faith! Bless her with the benediction that Thy vicar, prostrated before Thee, humbly demandeth! Bless her with the benediction that the saints to whom she gave birth, the Queen of Saints, who protects her, the Apostles, whose glorious relics she preserves, Thy incarnate Son, who sent His representative upon earth to reside in this same Rome, ask of Thee!"

This queen says, then, that she has "innumerable sons"—"two hundred millions of brothers"—who would defend the centre of Catholic unity "like the house of their father!" And, assured that she "shall see no sorrow," she unqualifiedly asserts, that "this will ever be her defence so long as that Apostolic See shall reside in her centre." This marks the chronology of her final downfall, like a mill-stone cast into the mighty deep. The next and last that we are to hear of her, if I understand the prophecy, is—"And a mighty angel took up a stone like a great mill-stone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no crafts-

man, of whatsoever craft he be, shall be found any more in thee; and the sound of a mill-stone shall be heard no more at all in thee," &c. (Rev. 18:20, 21.) I. E. JONES.

Letter from Bro. A. V. Baldwin.

DEAR BRO. HIMES:—Knowing, as I do, that your interests are identified with those of the blessed cause in which you have been so devotedly engaged for a number of years, I take the greatest pleasure in imparting to you some cheering information relative to the present state of that cause in our town.

It has been our lot to pass through many and severe trials, the most of which have originated in the unrighteous course pursued by "false brethren," by many of whom the way of truth has been evil spoken of. Without further allusion to the many and unhappy divisions with which we have been afflicted, it will be sufficient for us to say, and for you and the dear saints to know, that the Lord has, through chosen instrumentalities, measurably healed the wound of his people in this section. Devotion has succeeded to indifference—love to enmity; the banner of peace is again unfurled in our midst, and many happy souls, who, a few days since, were sitting by the cold streams of Babylon, unable to sing one of Zion's songs, are now rejoicing in hope of the glory of God. To God be all the glory. Long will Bro. Samuel Chapman and companion be remembered in this section, as the favored instruments employed to bring about this happy change, and highly will they be "esteemed in love for their works' sake." The discouragements with which they were surrounded in entering upon this field of labor, were met with Christian fortitude and decision. The word was faithfully dispensed, while fervent prayer was offered up to God in faith by the little few who stood ready to come "up to the help of the Lord against the mighty;" and after three days Israel prevailed,—the arrow of truth had found its way to the shielded heart,—the poor wanderer was seen to move towards his "Father's house," uttering the penitent confession, "I have sinned against heaven and in thy sight;" and there was joy over the returning prodigal,—Israel shouted in triumph, and the battle proceeded to complete victory. Many backsliders were reclaimed from their wanderings, and five happy converts were buried with Christ by baptism.

With respect to myself, I would say, that a variety of reasons, among which was the declining state of my health, had induced me to quit the gospel field; and for a few months past, I thought myself justified in resolving never again to enter those scenes of toil and privation, in which I had spent ten years of my life as a travelling preacher, feeling that I was no longer able to endure them. I had accordingly commenced business, which, constantly increasing upon my hands, crowded (too much of the time) from my thoughts the prospect of speedy redemption; and before I was aware, my heart was overcharged with the cares of this life. But during the progress of the glorious work amongst us, these intruders were driven hence; and instead of anxious care for the present life, I again felt an earnest desire to promote the interests of the blessed cause, and feed the flock of Christ with "meat in due season;" anxiously desiring to receive the promised blessing—"Blessed is that servant whom his Lord, when he cometh, shall find so doing."

The Lord has given me grace to complete the sacrifice. I have closed a profitable business—laid all upon the altar—and resolved again to take the field, from the toils of which I am resolved none shall relieve me but the Chief Shepherd himself. I have agreed (if the Lord will and time continue) to accompany Bro. Chapman into Wayne County, where I shall spend a few months.

Yours, in hope of the promised kingdom.
Massena (N. Y.), April 5th, 1848.

Extracts from Letters.

From Perry (Me.), April 26th, 1848.

BRO. HIMES:—The second advent of our blessed Saviour is a subject of deep interest, or should be, to every believer in the word of God. The apostles' aim, in their preaching, seems to be to have the people of God to live looking for the coming of the Saviour as the consummation of their hope. O, blessed thought! O, glorious hope! that we, and all the faithful, shall one day not only see our Saviour, but be made like him, to suffer no more. Here, we are subject to trials and temptations; there, we shall be free from them; here, are pain and death; there, death will be swallowed up in victory. Thanks be unto him that giveth us the victory through our Lord Jesus Christ.

We sympathize with you in your indisposition, and hope you will soon be able to enter the field again.

"Though trials may await you,
The crown before you lies;
Take courage, brother pilgrim,
And soon you'll win the prize."

We have no Advent preaching.—There has not been, to my knowledge, a course of lectures delivered in this section since '42. Here is a large field for an able minister of the New Testament. The cause is low, and the people are perishing for lack of knowledge; ignorant of the foundation of our blessed hope, and will remain so while we have such teachers. The harvest truly is great, and faithful laborers are few. Will not some brother take a tour this way, and break to us the bread of life? Cannot Bro. Litch, Fassett, Jones, or Adrian, visit us this spring or summer? Please call on Bro. Thomas Lowell, Perry, Me.

L. M. LOWELL.

From Painesville (O.), April 26th, 1848.

DEAR BRO. HIMES:—I have taken the "Herald" from the second volume, and it is a welcome visitor

from week to week. I love to hear from the brethren and sisters scattered abroad, who love the appearing of Jesus. My faith, that the Lord will soon appear to gather his saints, remains firm. My prayer is, that the Lord will enable you, and all that love his appearing, to endure your trials to the end. If any of the brethren and sisters should come to Painesville, I should be happy to have them call and see me.

Yours, looking for that blessed hope, and the glorious appearing of the Lord and Saviour.

E. EDGERTON.

From Oswego (N. Y.), April 29th, 1848.

DEAR BRO. HIMES:—I am about leaving Oswego, in a very feeble state, on account of pulmonary disease. My recovery is altogether doubtful, but I rejoice in the prospect of an endless life. And though I rest in the grave till the morning of the resurrection, I feel a sweet assurance that the Saviour's voice will call me forth; and "I shall be satisfied when I awake in his likeness." O, the preciousness of Christ! Soon may we all be permitted to see him and behold his glory. Ardently desiring his presence, and to dwell with him, I am yours sincerely,

E. CANFIELD.

Phrenological Developments of Mr. Miller.

[The following description of the phrenological developments of Mr. MILLER, by a phrenological friend, was given us in 1842. In looking over some old papers a few days since, it met our eye, and we thought that other friends would like to peruse it.—We therefore think they will be gratified by its transfer to the columns of the "Herald."]

ORGANS VERY LARGE.—Amativeness, Adhesiveness, Combativeness, Firmness, Conscientiousness, Benevolence, Constructiveness, Ideality, Calculation, Comparison.

LARGE.—Philoprogenitiveness, Alimentiveness, Acquisitiveness, Self-esteem, Imitation, Mirthfulness, Form, Size, Order, Locality, Eventuality, Time, Language, Causality.

FULL.—Inhabitiveness, Concentrativeness, Caution, Approbation, Wonder, Veneration, Weight, Color, Tune.

MODERATE.—Secretiveness, Hope, Individuality.

CHARACTER INFERRED FROM THE DEVELOPMENTS.

He is extremely fond of the opposite sex, and of their company, and is pre-eminently qualified to enjoy the family and social relations, and will also highly appreciate the joys and pleasures of home, family, and friends.

He exercises strong and ardent attachments, is eminently social and affectionate, and makes a real, true, warm-hearted, and devoted friend: will give good advice to friends, lay excellent plans for them, and willingly sacrifice ease, property, happiness, and reputation for their sake.

He loves those best, and chooses them for his friends, who most nearly resemble himself; and requires, first of all, that his friends be perfectly moral and honest.

He will be eminently qualified to meet difficulties, overcome obstacles, brave dangers, endure hardship, contend for privileges, maintain and advocate opinions, seize upon whatever he undertakes with the spirit and determination requisite to carry it through all opposing difficulties, and will possess energy and force of character in an eminent degree. He will be so stable, decided, determined, &c., that he may be relied upon, and will be very unwilling to change his plans, opinions, purposes, course of conduct, or whatever he undertakes or adopts; will be both, and even sometimes refuse to change when his reason tells him that he ought to do so; yet may be influenced by very strong motives, and very urgent reasons.

He will make morality and duty the pole-star of his life, and the only guide of his conduct; will not, for the world, knowingly do wrong, or injure another; will do what he considers right, regardless of the consequences, and will be as bold and as fearless as a lion in every case of duty, and in defending those moral principles by which he is governed.

He will possess, as it were, a deep and an overflowing fountain of kind and tender feeling, and have a heart full of sympathy and goodness; cause trouble to those around him with great reluctance; grieve over the miseries of mankind, be pre-eminently for his philanthropy and real goodness of heart, and will gladly devote himself, and spend his all in promoting the salvation of his fellow-men, and in advancing the cause of humanity and religion.

He will literally possess a passion for the pursuit of the fine arts; be able to perform almost any operation belonging to mechanics or the arts, with wonderful and intuitive skill, and with extraordinary facility and success. He will possess a rich and glowing fancy, and experience emotions accompanied with a kind of rapture and enthusiasm, or, rather, ecstasy, and revel with delight in the regions of fancy; can make poetry of a high order, which will breathe forth the tenderest feelings of friendship, and will consider the common standard of friendship so low, and its exercise so imperfect, as to make him dissatisfied with life, because he will be able to find few minds of kindred sympathy and pathos with his own; will long for a world where friendship will be pure and perfect, and unmixed with the least alloy, and mourn deeply over the imperfections of human nature. He will be admired for his talents, and beloved for his amiable qualities; will produce the best of sentiments, and yet manifest the most exquisite feeling, and rise far above his fellow-men, both in genius and virtues.

He will be qualified to become a good speaker, and will possess the feeling and power of eloquence and poetry in a high degree.

He will intuitively comprehend, and be able at once to solve almost any arithmetical problem pro-

posed; will be a natural mathematician of the first order, and be unrivalled for his mathematical and astronomical power, and will be passionately fond of these studies, be great in the demonstrations, and in the principles involved, and will believe nothing which he cannot see, or see mathematically demonstrated.

He will be able readily to compare, and perfectly analyze, almost any subject which may be presented to his mind; will instantly and intuitively detect the fallacy of analogical arguments, and the misapplication of words or facts; present his ideas in a manner so perfectly clear and simple, and accompanied with illustrations so copious and appropriate, that they can be fully and easily understood.

He is deeply interested in children, delighted with their company and playfulness, generally notices them, and easily gains their affections, by which their government and education are greatly facilitated; will regard their religious, moral, and intellectual character as of primary importance—their usefulness rather than their distinction, &c.

He partakes of food with a very keen relish; sets a very high value upon the luxuries of the palate; and according to his means, is a good liver.

He is stimulated by his love of money to use arduous and self-denying efforts in order to acquire wealth; takes delight in accumulating property of every description; seems to place his heart upon what property he may possess, and seeks with avidity to obtain all that belongs to him. He will love money, yet give it freely to relieve suffering, and also to do good to his fellow-men, and for benevolent, missionary, and religious objects, and for the purpose of converting men to Christianity, &c.

He will be independent, and place a high value upon himself, feel that whatever he says or does, is well thought and done; will place a high estimate upon what he possesses; will pursue his own straightforward course, and will not be dictated to; is disposed to lead and push himself forward, and feels that he is as good and as worthy as anybody else.

He has a happy talent for description, can relate anecdotes to admiration, a fund of which he will always have at command; so that he can always tell one story to match another; can represent things which he wishes to describe in so clear a manner, and act them out so naturally, that the hearer will see just what the speaker wishes to convey; by the earnestness of his manner, his attitude, gestures, the expression of his countenance, the apparent pathos of his feelings, &c., will make a far deeper impression than language alone could produce, and be able to heighten the effect by the addition of elegant, and even eloquent delivery.

He has a quick and lively perception of the ludicrous, and a strong propensity to turn singular remarks and incidents into ridicule, and to make sport in various ways, laughs heartily at anything humorous or funny, and enjoys it with a keen relish; will be pre-eminently for his dry, terse, witty, and appropriate comparisons, which will be always in point, and very laughable, and sting while they tickle.

He finds it easy to observe and retain forms; readily catches the distinct appearance of things, and recollects them for a long time.

He will have a particular place for everything, and everything in its place: be exceedingly annoyed by disorder, and thus possess an indispensable requisite for regularity, correctness, and despatch in whatever he undertakes.

He will retain, for a long time, a clear and distinct impression of the looks of the places he has seen, and be able to give a correct description of them.

He will have a clear, distinct, and a retentive memory of what he hears, sees, or reads; will possess a mind well stored with historical and scientific facts, and be seldom troubled with forgetfulness. He will notice and remember very accurately how long one thing happened before or after another, and be excellent in chronology; will pay particular attention to the rhyme and measure of poetry, and be exceedingly annoyed if either is imperfect.

He will possess, in a high degree, copiousness, freedom, fluency, and power of expression; and have a great desire to talk and read, as well as to hear others do so, and can easily commit words to memory.

He will have a strong desire to ascertain the why and the wherefore of things; to investigate their nature and relations, and procuring causes, naturally possess a large endowment of sagacity, good sense, judgment, and originality, and be disposed to give and require, not only a reason for everything, but also a satisfactory explanation of all its phenomena.

He will possess uncommon sympathy and tenderness of feeling, mingled with little sternness and harshness; will secure obedience, and accomplish his wishes by kindness and persuasion, and be beloved more than feared.

He will have a mind open to conviction, and possess sufficient credulity in what is presented to his mind to give it examination, yet cannot be satisfied without considerable proof.

He will be pre-eminently religious, and perhaps make religion the greatest object of his life; yet his religion will be characterized by a regard for moral principle, a desire to do good, &c., more than by a regard for religious worship, creeds, and ceremonies.

He will be highly delighted with good music, and have a correct musical ear.

He is generally frank, candid, and open-hearted in his disposition, and in his intercourse with men, tell others just what he thinks of them, expresses his hatred and his love freely; and is often understood as saying more than he intends to say.

He will expect too little rather than too much, fear much more than hope; and generally realize more than he calculates upon.

He will be much more engrossed with general principles than with their detail, and more interested in investigating the causes, reasons, and relations of things, than with their physical qualities.

TERRITORY AND POPULATION.

N. SOUTHARD.

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"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

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A Child Consolated.

[A missionary was preparing to enter the corpse of his little daughter, when her sister, using the language she had learned from the natives, besought him "not to plant her there!"]

"O, father! do not plant, I pray, my little sister here."
And why, my gentle child, for her, what is it that you fear?
Tis true, we're far from our loved home, but here's the same blue sky;
The same white clouds, the same great God is here, as there we sigh.

What is it that you fear, my child? the fatherly palm-tree'll wave
Above the spot, that we will choose to be your sister's grave;
The myrtle and the orange groves will hold a choir of birds,
Who'll let their notes of joy and praise, above her tomb be heard.

Say, dost thou fear at that dread day, when all the dead must rise,
To meet their Saviour when he comes with glory from the skies,
That if we plant your sister here, in this secluded spot,
That she like unproductive seeds, will be by Him forgot?

Ah, no! but like the grain, which seems awhile lost in the earth,
Sprouting life, a bounteous plant, we see from it hath birth,
So shall thy little sister burst those bands of death, and day,
And rise a scorch bright, upon the resurrection day.

Richmond Christian Advocate.

Apocalyptic Sketches. No. VIII.

BY REV. JOHN DUMCKING, D.D.

THE REFORMATION.

"And I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: and he had in his hand a little book open: and he set his right foot upon the sea, and his left foot upon the earth. And cried with a loud voice, as when a lion roareth; and when he had cried, seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up these things which the seven thunders uttered, and write them not."
—Rev. 10:1-4.

My previous lectures will show that we are arrived now just about the close of the fifteenth and commencement of the sixteenth century. If there be present those who have not heard the previous lectures, our fixing this epoch will seem to be a gratuitous assumption. But those who have heard the series, will see that I have pursued at least a consistent and continuous chronology—a chronology that seems to me to grow more evident as we proceed. The whole may be wrong, but parts of it scarcely can. If I am right in my premises, I can scarcely be wrong in my conclusions. If the principle of the exposition be, as it is possible it may be, a misapplication, then all my chronology is wrong: but if the principle of the exposition be correct, (and I think that the evidence that it is so all but overwhelming,) then the conclusions which I have deduced are logically and scripturally right.

This chapter, I believe, describes that most glorious event, the blessed Reformation. Tractarians may denounce it as a schism; one of their chief spirits may say, "it was a leg badly set, and must be broken again in order to be set right," as he has said: but I believe that, next to the great Pentecostal effusion, it was the brightest and the most blessed interposition of eternal truth that has occurred in the history of Christendom.

The Reformation—the scene described in this chapter, is set forth in vivid and impressive symbols. There appears an angel: that angel of whom we have read as the Angel of the Covenant—the Son of God. This illustrious Angel came down from heaven "clothed with the cloud." This last characteristic of the Angel is a sign that the Lord Jesus is referred to. He alone is represented as an angel clothed with the cloud; no created intelligence in the history of the services rendered by heaven to the church, or in the description of that history in the pages of the Apocalypse, is represented as thus clothed with the cloud. He had next a rainbow, it is stated, upon his head. That rainbow, as I have told you before, is the recognized symbol of his eternal covenant "ordered in all things and sure." We believe, therefore,

that this was a revealed manifestation of the Lord Jesus Christ, in all the glory of the Gospel, just at the epoch at which we have arrived. Priests and people were without light or life. Christendom groaned beneath a system that had in it all the corruption of the dead, and beneath a sacerdotal despotism that was instinct with all the wickedness of the damned. The crisis was come: Christ must interpose, either to crush or to convert. The church must be extinguished, or it must be purified.—Ruin was deserved: a Reformation came.

The nature of that Reformation is symbolically set forth in the language of this chapter. First, it is intimated that it would be a manifestation of Christ specially as the Sun of Righteousness, letting forth the beams of righteousness on a benighted earth; "his face was as it were the sun." In the next place, it must have been a manifestation of Christ, associated in some way with his own blessed book—the book, for that is the meaning of the word Bible: the Bible—and with the preaching of its contents. In the third place, we gather from the accompaniment, "pillars of fire," a symbol that reminds us of the pillar of fire by night and the pillar of cloud by day, that went before the Israelites in the wilderness—that it must have been such a manifestation as cast around irradiating splendor that encouraged his people, and threw backward awe and darkness that damped the spirit and destroyed the power of his adversaries.

Now, having noticed these three points, let us see if anything occurred about the era that we have fixed in our chronology, that bears out and makes actual these symbols and signs. We read that at the close of the fifteenth and in the commencement of the sixteenth century, the Reformation burst upon the world. The distinctive revelation in that event was Christ as the Sun of Righteousness. For the great doctrine that shook the foundations of the Papal hierarchy, and made popes tremble on their thrones, was not a voice from beneath, or a political stratagem, or conquering battalions, but the announcement of a proposition that passed like a ploughshare through all the superstitions of the Vatican—"We are justified by the righteousness of Christ, and by that alone." This rent the Romish superstition into ten thousand fragments. Another feature of Christ's manifestation was, that he should speak, or roar, or utter his voice as the lion—the Lion of the tribe of Judah. This intimates the deep and terrible conflict—the din and tumult of an arduous and earnest controversy. It was not a peaceful expansion of the light of morn into the splendors of meridian day, as by the rising of the sun; but along with this a fell struggle between light and darkness; a desperate conflict between truth and error: and it was only after earth had been drenched with sainted blood, and the winds of heaven had wafted the ashes of holy martyrs to the very ends of the earth, that that consummation, in the light and results of which we now live, was achieved and made permanent.

I refer to one well-known history of this era. In the continuation of Milner's Church History, there is language used which forms an expressive commentary on this passage I have just read, as well as an evidence of its fulfillment: "After ages of superstition, and the reign of ignorance," says the historian, "we see the Sun of Righteousness rising over Europe, with healing under his wings."

In achieving this glorious event, God made use of instrumentality just as He has used it in previous epochs. He might have proclaimed the atonement by illuminating the concave of the sky with a cross, and writing on the firmament above, so as to be legible on earth, every

text in the Bible. But he did not do so. Men were to be saved, and He employed men to preach and persuade. God works by means, when means will do—He works against them when they resist Him—He works above them when they will not do. The Reformation was achieved in a similar manner. God might have shaken Christendom by an earthquake—He might have expunged by one sweep all the canons of councils, the decretals of popes, and the psalters of superstitious cardinals. He might have written Justification by Faith upon the noonday sun. He might have inscribed Regeneration by the Spirit alone upon every star that studs the blue firmament—He might have made the winds of heaven and the chimes of the desert sea to make melody in man's ear, by proving to man's heart the blessed Gospel.—But He did not do so. He chose man to be the instrument; and when God is about to accomplish a great work, He selects an instrument if not adequate, at least suitable to the emergency. The instrument selected for the Reformation bears a name that has become a household word—a name that shines in greater lustre than the name of Milton, of Shakspeare, or of Newton—because associated with more glorious triumphs—a name that has left behind it a legacy that no other has rivalled—the legacy of an unshackled Christianity—an unclashed Bible—a preached Gospel—the name of MARTIN LUTHER.

In the year 1483 was born Martin Luther. He was the son, as you are I daresay aware, of a poor miner of Mansfield; and so poor was Martin Luther, that when at school he had sometimes literally to beg his bread from door to door, and to ask a morsel for the "love of God," to keep him from starving. And yet that schoolboy could not be starved. His bread and water were provided for him from everlasting ages. He had a work and a mission which he alone was designed to do. The waves of the Nile could not bury Moses in his cradle of bulrushes, and so not all the spirits in hell, nor all the priests of Rome, could crush the child of the poor miner of Mansfield. The selection of such an instrument for achieving the Reformation shows us "not many mighty men, not many noble men hath God chosen: but He has chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence." Yet, insignificant as he appeared to man, Europe waited for Martin Luther, and Martin Luther was preserved for Europe. Martin Luther! It is a name ploughed into the hearts of millions, and all the insults of Tractarianism cannot efface it, and it will be mentioned with the veneration due to a great saint, though never in the worship that is the exclusive prerogative of Deity. While we must not play the Papist by canonizing Luther, or any other saint, we must not prove ourselves ungrateful by erasing his name from the brightest place in the roll of the illustrious dead.

Luther entered the University of Erfurt in the year 1501. It is recorded that he made remarkable progress in his various studies; he was distinguished for the strength of his intellect, the rapidity of his acquirements, and the facility with which he triumphed over the most difficult tasks prescribed to him. Luther excited the admiration, we are told by Merle D'Aubigne, of all his teachers. He showed himself to be a student of real intellect, and a laborer of indomitable perseverance. He showed he would shrink from no toil, and would be conquered by no difficulty. Auguries of success the most splendid were given forth by his pro-

fessors and teachers. He was destined by some for the law—he was set apart by others for the church. It was predicted by all that he would prove to be no ordinary man: and such he proved to be, though in a way unsuspected by his admirers. In the midst of his career, suddenly, and without giving notice to his teachers, or assigning one single reason to any of his companions, Luther determined to leave the University, and enter an Augustinian convent: that is, a convent adopting the principles, and bearing the name of the celebrated Latin father, St. Augustine, of whom I have spoken in a previous lecture. What could be the reason of so sudden and unpromising a change? Why did Luther thus abandon the path that pointed to his realizing bright promises, and cast a cloud upon brilliant prospects? Why did he leave a university career of unrivalled promise, and immerse himself in an Augustinian convent, where his usefulness would be utterly destroyed, his name obliterated, his talents buried as in a napkin, and his prospects annihilated, as far as man could see, forever? There was a reason: that great mind, as if struck with some supernatural impulse, was stirred in the midst of his university career, with solemn and awful forebodings of death, and judgment, and eternity to come. The great heart which quailed at no perils, and was conscious of no fear of man, began to hear sounding in its own depths the very voice of God, pre-intimating to the student another course than that which university professors had assigned him. His soul felt its contact with the ocean of eternity: and the waves and ripples of that sea began to overflow that spirit, and to reveal in its bosom, as in a brilliant mirror, that great tribunal, before which Luther felt that monks and monarchs, princes and peasants must stand, to receive judgment according to the deeds they had done in the body. In the midst of university studies he suddenly felt the reality of judgment and of God, and after the manner of the times he thought a convent was the proper place for religious men.

What was the instrumental cause of this sudden movement in his mind? What originated these struggles? Luther was one day searching in the library of the university of Erfurt; and, in the course of his searches, he found a large volume, with strong clasps, covered with dust, evidently not opened for half a century, or it might be more. Struck with the strangeness of its appearance, and with the bulk of the volume, he opened it: it was called the Bible. He had never seen it before. He knew nothing more of the Bible than the lessons extracted from it in the Missal, or the incidental histories given from it in the Breviary. He began to read that Bible. He found in it new and awakening facts—he read of the guilt of man so deep that no tears could wash it away, and of the holiness of God so awful that no sinner could meet it; and he felt between his own conscience in its calm and sequestered hours, and the delineation of man's conscience contained in that Bible, such an identity as satisfied that lonely youth that the God who made his conscience, wrote that book called the Bible. And he looked at it again and again, and he found fresh proof that, while one page of it revealed a guilty world, the other page revealed a holy, a just, and a righteous God. Luther's great mind was, perhaps, touched by a celestial unction, he felt that if he was, what he knew he was, the chiefest of sinners, and if God was, what he read he was, a just, and a righteous, and a holy God, then there was no prospect of salvation for his soul beyond the grave. He trembled and he read; he read again and again; he trembled, and wept, and read. The Reformation depended upon this—whether Luther should

read on, or whether he should shut the book, and place it where it was before. The Reformation with all its issues, stretching into eternal ages, was contained in the dusty Bible Martin Luther discovered in the library of the University of Erfurt. But God said, Come forth, and nothing could repress it. God's providence seconded the leading of God's grace, for we read in the interesting history of Luther, (and a most dramatic history, and a history true in all its details it is) by the pious Genevese historian, Merle D'Aubigne—a history worthy of your perusal, not only for its truth, but for its evangelical sentiments—we read in D'Aubigne's history, that Luther was one day walking in the fields with a fellow student; there overtook them suddenly a tremendous storm of thunder and lightning; they ran for shelter, but ere they reached a place of retreat, Luther's companion was struck by the lightning, and dropped dead at Luther's feet. Luther was preserved. That companion the world could do without, but neither the world nor the church could do without Luther. This event impressed and awed the spirit of Luther. He felt again with increasing force, Life how short! Judgment how near! Eternity how terrible! And when he recollected again what his own conscience felt, and what God's word declared, and thought that he also might be struck by the next flash, overwhelmed by the next storm, and sent to stand shivering and naked, and guilty, at the judgment-seat of God, he endured an agony of spirit that was beyond all expression. What, he asked himself, what must I do to be saved? What can I do? He cried out, in the anguish of his soul, "Oh, my sin! my sin! what, what can forgive me my sin?"

Now let me beg of you to take a retrospective glance at the sequestered convent of the Augustinians. Do you see the pale spectre shivering amid the corridors? Do you see that emaciated monk wandering with bowed head, and beating heart, and fevered eye, amid the cloisters of the convent? There is plenty to eat, brother Martin, abundance of raiment, right merry companions, men that fear not God, and care not for man, why be sorrowful? This was no comfort to his soul: like the stricken deer, he preferred to wander alone, separated from the rest; there was a barbed shaft ranking in his spirit, which no human hand could extract; and in that suffering, pained, emaciated, lonely monk, amid the corridors and the cloisters of the Augustinian convent, you have the living and the visible evidence of the reality of that solemn text, "a wounded spirit who can bear?"

But look at him again, he is determined to have peace, if it can be had, at any price. He goes to the inmates of the convent; he speaks to his brother monks; he tells them of man a sinner, and God all holy: some laugh at him; some try to amuse him with other things; and the most serious among them prescribe to him increase of fasting and penances. Luther took the only prescription that seemed an earnest one. He clothed himself with thorns, made long and weary pilgrimages, endured the most excruciating penances, went days without food, and fasted to an extent that the hermits of Tractarianism make but a very shabby imitation of, and endured a martyrdom while living that was not equalled or exceeded by the martyrdom once endured by saints that are dead. In all this he sought peace, by seeking to realize justification from sin. Did he find it? Far from it. No suffering of man reaches high enough to touch the offended heart of an offended God; and no penances or atonement descend deep enough to reach the conscience, and communicate to it peace. When you behold him fasting, and doing penances, and making pilgrimages, and living without bread or water, and covering his couch with his tears, in order to have peace with God, and reaching none, you learn another lesson; so short and simple in words, but so full of a sublime meaning; a text, that would God it were written upon the lintel of every cathedral, and church, and chapel in the land! or rather, would God it were written, by the Spirit of God, upon the heart of every prelate, and minister, and preacher, and father of the church:—"By the deeds of the law no man living can be justified." In this state then of conviction—in this state of alarm, that nothing could quell—in this state of perplexity, that nothing could remove, Luther at last met with one who felt for him—one who was in the church of Rome, but not of the church of Rome. Staupitz was Vicar-General of the convent, and strange to say a Christian and a Protestant—though called a Papist: there are such, I believe, still: but these are

not the product of Popery, but the product of the Christianity that penetrates its darkness. Christians these are in spite of the system to which they belong, but not the products and results of that system. It is not unreasonable to expect that it should be so. Is there any desert in the length and breadth of the continent of Africa, in which there is not here and there a green and beautiful oasis? Is there any granite peak that towers to the skies, amid the Apennines or the Alps, in the clefts and interstices of which there is not some sweet violet that the frost has not nipped, some blossom that the storm has not blasted? And even in the church of Rome, though the sirocco of a blasting superstition has swept it, and the cloud of awful and overshadowing apostasy hangs over it, yet such are the brightness and the power of the beams of God's truth, that they penetrate the cloud, and pour into the depths of the hearts of many who pant and thirst in the midst of that church for the light of life, and for the love of God. So was it here. Staupitz was a Christian, under a Papist in name—a Protestant, and yet a monk—a believer in the Bible, and yet a reader of the Breviary. This was inconsistent, no doubt, as far as we can see, but are there no inconsistencies with us? He that knows his own heart best, and reads his own life most honestly, and above all, judges truly as well as charitably, will be the last to condemn. Luther found access to the Vicar-General: he explained his case to him, and, to the amazement and delight of Luther, Staupitz said, "The righteousness of Christ is the only righteousness by which the sinner can be justified." "And the love of God in Christ," said Staupitz, to the vexed, torn, bleeding heart of Luther, "the love of God is the only fountain of genuine repentance." "But," said Luther, "my sin, my sin: how can I expect to have an interest in this? I am a great, a miserable sinner?" Staupitz said, "Would you only be the semblance of a sinner? Then you must expect only the semblance of a Saviour: but if you be, what you say you are, a real sinner, then there is for you a real Saviour—in his blood, forgiveness—in his righteousness, a title to heaven and everlasting happiness."—The clouds of night were successively swept from the mind of Luther, and the Sun of Righteousness, described in the chapter, shone forth upon his soul in meridian splendor—a new era dawned, a new career unfolded itself to his mind. Superstition and will-worship, and voluntary humility departed, and in the light of that Sun he saw light. "He beheld," to use the language of the Evangelist on another occasion, "he beheld the glory of Christ as the glory of the only begotten of the Father, full of grace and truth." The bitterness of Luther was gradually removed—his wounded spirit was healed; and he was heard, in the joy and excitement of his soul, to exclaim, "O happy sin, that has introduced me to such a salvation!"—(To be continued.)

The Doom of Satan and his Angels.

BY CHARLOTTE ELIZABETH.

(Concluded.)

In the sentence pronounced upon the serpent, it was declared that the seed of the woman should bruise his head. A blow inflicted on the vital part indicates final destruction; and in accordance with this, the apostle tells us that our Lord Jesus became partaker of flesh and blood, "that through death he might destroy him that had the power of death, that is, the devil." Heb. 2:14. We find the great enemy, first an angel, not keeping his holy estate, but becoming rebellious, transformed into a liar and a murderer, composing the ruin of this beautiful creation, and drawing a creature, made in the image of God, into deadly transgression against his merciful and glorious Maker. Still having occasional access to heavenly places, we find him availing himself of it to accuse before God those whom he had tempted into sin, and to resist the work of mercy towards man. Then, cast wholly out of heaven, we learn that he vents his great wrath upon the inhabitants of earth, and for a limited time plunges them in fearful woes. Lastly, the doom for which he knows himself to be reserved is inflicted; and he, with all his legions of accursed spirits, are cast into a pit of sulphurous flames, there to abide forever and ever.

The intimations given of this final judgment are many and explicit. Jude, with whose words we commenced our proofs, in those words declared the end: "The angels that kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of

the great day." Jude 6. They are, themselves, perfectly well aware of what is coming upon them; as St. James implies when speaking of a faith that works not by love, and acknowledgment of God's being, power, and justice, without any sense of redeeming mercy, any conformity to his will. "Thou believest that there is one God; thou doest well: the devils also believe and tremble." James 2:29. They made the same admission themselves, when terrified by the sudden appearance of their dreaded Judge. The "legion" saw him coming:—"And behold they cried out, saying, What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time?" Matt. 8:29. And again the unclean spirit in the synagogue,—"Let us alone: what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy One of God." Mark 1:24. On another occasion one of the devils "besought him much that he would not send them away out of the country;" (Mark 5:10;) or as St. Luke expresses it, "They besought him that he would not command them to go out into the deep;" (Luke 8:31;) by which must be understood the bottomless pit; since, on having their request granted, they immediately entered the swine, and of their own accord, rushed down into the sea.

Our Lord has foreshown their dreadful doom; in which all who remain under the dominion of Satan, must likewise partake: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Matt. 25. The constant contemplation of this their certain end, must greatly aggravate the malignity of evil spirits: nothing is so hardening as despair. Their sin was unpardonable; and Christ "took not on him the nature of angels," (Heb. 2:16,) to work out for them the redemption which in his infinite compassion he vouchsafed to achieve for their wretched victim, man. There could be none to tempt Satan into rebellion as he tempted Eve to disobedience; and how irritating must it be to a mighty, spiritual, angelic being, to see a creature formed out of the dust, redeemed from his power at so vast a price as the blood of the incarnate God, while he, and the myriads of his companion spirits are passed by—left to perish forever! We see with what horrible rage and cruelty he used the power, for a short time committed to him, that the innocent Jesus might suffer. Most signally was he baffled! he came against Christ to tempt and seduce, and was repelled, put to shame, and driven away: he came against him to smite and kill, and in so doing was himself destroyed; his usurped empire wrested from him, the prey for which he had so long toiled taken out of his net, and the mortal bruise inflicted on his accursed head. Our blessed Lord, in the immediate prospect of his sufferings said, "Now is the judgment of this world: now shall the prince of this world be cast out." John 12:31. The result was certain, the triumph secured. He had before, in the rich success of the first Gospel missionaries, beheld Satan as lightning fall from heaven: (Luke 10:18;) now, in the contemplation of his own death, "the travail of his soul," he saw him cast from his last refuge on earth, and about to sink into the lake of fire.

The order of events, as regards this final casting out, is very distinctly set forth. We have already seen the predictions of that short period of great wrath, when Satan and his attendant devils shall try the world with unprecedented calamities, and gather its kings and captains to battle against the King of kings and Lord of lords. At this point vengeance first overtakes him: his chosen instruments, the beast, and the false prophet that wrought miracles before him, are taken, and cast alive into a lake of fire burning with brimstone: (Rev. 19:20;) and then follows the event to which the Church looks forward with such longing desire: "And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand: and he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled: and after that, he must be loosed a little season." Rev. 20:1-3. This chaining and imprisoning of Satan during a thousand years, whether they be literal years, or prophetic years of days, and every day a year, is most mercifully not revealed to us, as the most encouraging support under the trials that precede it. Christ will then have taken to him his great power, and

will reign, not a preached but as a present Saviour and King. No longer shall the perfidious enemy snatch away the seed of divine truth from the human heart, as now he does: (Matt. 13:19;) no longer shall he prevail to sow his worthless tares among the true wheat of the Church; (verse 39;) his hateful presence will no longer vex, nor his malignant power oppress the world. Violence shall cease: "They shall not hurt nor destroy in all my holy mountain; (Isaiah 11:11;) ignorance, superstition, and unbelief shall vanish: "The earth shall be full of the knowledge of the Lord, as the waters cover the sea."

The creatures of Jehovah shall no longer be beguiled into tempting and dishonoring their Creator, by following after false gods, or setting up stumbling-blocks of rebellious iniquity in their hearts, for "The Lord shall be king over all the earth: in that day, there shall be one Lord, and his name One." Zech. 14:9. It is impossible to conceive the amount of happiness to be derived from the mere absence of Satan, even were no positive blessing to accompany the negative good: but since his capture and committal will be the result of His coming again into the kingdom whose right it is, we may well be glad, and rejoice in the prospect, and comfort one another with these words.

This, however, is not a final casting out of our restless enemy: sufficient evil will yet lurk in some parts of the renewed earth for him to practice his old craft upon; and he will have liberty so to do. "When the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle." Rev. 20:7,8. Who these nations are, or under what circumstances they will at that period be placed, we cannot possibly say. It is idle, and worse than idle, for men to guess, to predicate, to dogmatize, on matters where the most learned has no other data to guide him, than is vouchsafed to any babe in a Sunday school. We know that the Lord hath spoken it; therefore we know that it shall come to pass. Satan's prison door shall be opened, his chain removed, and immediately he will return to his ancient work of deceiving men. It is appalling to observe with what fierce earnestness he is bent on this detestable employment. His hatred of man is ever breaking out; and what must they expect to endure, who, through their rejection of Christ's Gospel, doom themselves to be his companions and slaves for ever! Hell, as a place of flames and torments, "where the worm dieth not, and the fire is not quenched," is invested with mystery that shrouds his terrors, and leads bold unbelievers to scoff at what they cannot comprehend; but hell, as manifested in the character and actions of Satan, is a comprehensible and a fearful reality! To be condemned, even for a short time, to the exclusive society, and subjected to the despotic will of a person who utterly hates us, and by all means seeks our hurt, is an infliction that few would like to brave: but this is a helpless bondage forever and ever, and to with one who, as a powerful angel, must always be stronger than we; and whose torments, while we partook of them, would perpetually incite him to ten-fold ferocity against us, as a means of their great aggravation.

Satan will succeed in his last expedition, so far as the deceiving, and consequent destroying of these nations is concerned; whose number, we are told, is as the sands of the sea. "And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God, out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night, forever and ever." Rev. 20:9, 10.

Beyond this the word of God does not lead us: the secrets of that burning pit are not revealed to man. The terribleness of divine wrath, in its unmitigated inflictions, no heart can conceive, neither may tongue essay to describe it. Some have spoken of the state of the lost, as though it was one where rage and blasphemy continually poured forth their despairing defiance of the Most High. It may be so, as regards the evil spirits, but Scripture leads us to no such supposition respecting the ruined souls of men. Anguish most bitter, weeping, and wailing, and gnashing of teeth: a full appreciation of what has been rejected, and an agonizing consciousness of what is incurred—the total absence of hope, the blackness of darkness, to be known and felt forever and ever—these are a part of what we are told will be the por-

tion of those who believe not: the doom of such as will not obey. Let this awful glimpse of unspeakable and everlasting woe suffice; and may the blood of Him who, through the Eternal Spirit, offered Himself without spot for sins, be so applied to the soul of her who writes, and of every individual who reads these pages, that they may never know, by experience, the terrific reality of what, by faith, they are assured, is reserved for the enemies of the Gospel of Christ.

The Seed Time.

"Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you."—(Hosea, 10:12.)

In accommodation to our sensuous natures, spiritual things are often illustrated and enforced in the Bible by material. Allusion is made in our text to the process of agriculture, but not to the steps in their natural order.—We first break up the fallow ground; then sow the seed; wait for the rain, then cultivate, and finally in harvest reap according to our diligence.

The winter has past. What a dreary season it has been! The surface of the earth has been sometimes covered with snow; every sign of vegetation disappeared; the trees shot up to heaven bereft of their green leaves and delicate twigs, and extended their naked arms—puny remonstrance to the petrifying blast of the cold north-west. The palsying hand has been laid upon the streams in their natural courses, and they became motionless by the icy hand of the chilly enchanter. The flowers with their sweet scent, and the morning music of the birds had gone.

Was our spiritual condition analogous? Had the summer of spiritual prosperity gone, with the music of its birds, the sweet scent of its flowers, its balmy and exhilarating breath? Had no signs of spiritual vegetation in our midst been seen, had the Sun of Righteousness ceased to gladden and eliven us with his cheering rays, and the Holy Spirit to steal in its gentle influences over our hearts, like the fragrant breath from a bed of flowers? And had it been cold and dreary winter with us? Were we swept by the rude blast of adversity; did the snow, the winding sheet of spiritual death, seem to envelope us, and were we chilled and petrified by his icy touch? If so, what a pitiful condition was ours.

But, the spring has opened. The snow has disappeared, the rivers have recovered from the numbing stroke, vegetation has appeared, the flowers have opened their petals, and are tending forth their fragrance, the dear birds each morning salute us with their hymns; nature puts on a cheerful and a glad some face.

Is our spiritual condition analogous? Can a green sprig be seen, here and there, shooting from the earth, or a pretty little flower lifting its modest head? Does even a sweet bird send one glad some note to our ears, prophetic that summer is near? O that it was indeed so with us!

We have reached the exact point of time, at which the language of the text is supposed to be addressed. The spring is opened, and the cultivator of the soil is about to commence the labors of the opening year. The command is issued to *break up the fallow ground*. Fallow ground we understand to be that which has laid untill, uncultivated for several seasons. It has become *hard, uncompromising*, and will try the patience of the cultivator exceedingly in breaking it up; but when broken up will prove to be composed of the richest materials, and will bring forth abundantly.

Is our spiritual soil of a fallow character? Has it lain uncultivated for several seasons—is it *hard—unpromising*? Will it try our patience in breaking it up, will it prove to be composed of the most fruitful materials, in the subsequent harvest? Is it a feeble church? It has been enclosed, and a few sheep have been wandering about in it, nipping here and there a sprig of grass, when any could be found, and they have been occasionally cheered with the presence of their shepherd. But the command is, *BREAK IT UP*. It is a *hard* soil. Why? Superficial and indolent farmers prefer to cultivate that which is already broken up; it will not try their patience so much, nor break their instruments of warfare with its stubborn tenacity, especially if there be many rocks in it. The soil every where around is broken up. The cultivators are not pleased with the appearance of this little bit of soil; they do not like its color, besides, it never has been *thoroughly* broken up, and it will be a dangerous

experiment for cultivators to waste their time, their energies, and their money upon it. It will be a piece of folly to take this, when the whole country round about is opened for cultivation, especially when it has proved to be of a tolerably productive nature. And then it is *hard—tenacious—stubborn—unyielding* in its character. The gospel plough cannot slip lightly through it; it will require strong and sharp instruments to cultivate it, and if cultivators have not patience and perseverance; are not willing to sweat a little, and to be contented with small crops at first for several seasons; it will be best, that they should not undertake to cultivate it.

Sow to yourselves in righteousness, is the next injunction of the prophet in its order.—Behold the husbandman as he goes forth to sow his seed. He has already selected the choicest and the best, and scatters it broad-cast with a liberal hand over the surface of his soil.

Thus the Christian should scatter broad-cast over the soil of his heart, and the soil of others' hearts, the seeds of truth. The character and the abundance of the harvest depend on the character of the seed and the diligent cultivation of the soil on which it is cast.

For it is time to seek the Lord, till he shall come, and rain righteousness upon you.

When the husbandman has scattered the seed in the earth he anxiously waits for a rain, especially if the ground for a long season has been dry, and if it is deferred day after day, with what anxiety does he look for it! The unfledged young in the nest do not upturn their mouths to receive the anticipated food with more eagerness, nor the cups of the parched flowers in summer, than does the cultivator of the soil look for the rain after his seed has been deposited in the dry earth. If it should not come at the proper season, all his hopes of a harvest will be blasted. Hence, even the tiller of the soil is taught to feel his dependence upon God, and when it comes how refreshing it is! How the big drops come dancing to the earth! How the universal heart is agitated with grateful emotions!

It is time to seek the Lord. There is an urgent necessity to call upon God at this *very moment*, it can no longer be delayed. It is a *critical period*. If we do not call upon God now, and obtain the needed blessing, it will be too late, and all our hopes will be blasted.

Seek him until he shall come and rain righteousness upon you. It is promised, that *righteousness of some kind* shall be sent down from heaven, and it shall be as refreshing as the rain. And if the rain of righteousness does not come at our first intercessions, we *must seek him* until it comes.

But we have not considered the clause, "*Reap in mercy.*" Better translated, *reap according to your piety*. Reap according to your diligence and devotion in the cause of Christ.

It is supposed, that the fallow ground has been broken up; the seed sown; and the refreshing rain of God's righteousness has come, and it is now said, that you shall reap in harvest time according to your diligence. This may be in this world, or the next. How much diligence and toil must be exercised between the time of the first rain, after the seed has been deposited, and the harvest time, when the mature and yellow fruit is gathered in! How much care must be taken to remove obnoxious weeds! How diligently must the soil be cultivated!

Thus it is in the field which Christ has given us to cultivate. There are a great many obnoxious weeds in our hearts, and in the hearts of others. These must be plucked from them, or their growth restrained; there must be continued digging about the heart, so that the seeds of truth as they take root, may strike their roots downward. Early in the morning, and late at night, we must take care of our crop. When the harvest time shall come, we shall be amply compensated for all the time and labor we have spent. O, that blessed harvest time! What a delightful period it will be, when I can look forth on my fields waving with the yellow fruit, my trees laden with their yellow and purple burdens, and I have nothing to do but to reap, and gather the precious substance into my barns!

Likewise, in the church, if, fellow Christians, you have been diligent and laborious, a harvest time of souls will come, and a glorious one it will be. If but one soul shall be converted, thy husband, thy wife, thy brother, thy sister, thy son, thy daughter, thy neighbor, thy friend, it will be a glorious harvest! Angels rejoice over the conversion of one soul, Jesus

Christ died for its redemption. It is infinitely precious. Its existence is forever.

But let us look forward to that glorious harvest at the end of the world, when the angels shall be the reapers, and when the results of our lives shall be seen. If by humble dependence on God and the righteousness of Christ, we shall have saved our own souls, and the souls of others, what a magnificent harvest shall be reaped for us in that hour! The fruits of that harvest what shall they be? Eternal joy, everlasting life. The society of Christ, his followers, and holy spirits, forever.—*West. Chris. Jour.*

The Resurrection.

(Concluded.)

"The salvation of the soul," is the term and end of popular preaching, and truly its redemption is precious. Great was the price paid for its ransom, unutterable love was employed for its relief, and omnipotent power plucked it from the grasp of the foe. But is the soul *alone* the sufferer? Did sin nought else but lay this structure of divine skill in ruins? Had it no partner in its misery? Did it fall alone into the abyss of woe and condemnation? Nay, the whole creation groaneth and travaileth in pain together, the blight fell upon the fair face of nature too, life became the prey of death, and its bones are strewn around the mouth of the tomb, and the grave swallows up its hecatombs of living victims. The bitter blast withered up the fairest flower that blossomed in the hand of God. The springs of social, domestic, and national life were poisoned at their source; every relation for which the powers of men were fitted, was rudely severed; hatred usurped the place of love; revenge murdered affection; strife banished peace; the earth was overrun with violence and blood. Not alone the soul suffered. The *entire* being of man, in its every aspect, participated in the curse; by sin entered death. Death temporal and spiritual fastened upon humanity, and throughout its every member and part, spread the virus of corruption. Co-extensive, therefore, with man's loss must be the remedy. "The restitution of all things" must accompany salvation, mortality *must* put on immortality—man's *primal* destiny, the *strictly mortal* part of our nature, must participate in the great salvation, and be conquered from him that hath the power of death. Hence the resurrection becomes a necessary and essential part of redemption. Without it the work of Christ would be incomplete, the restoration imperfect, and the temporary triumph of sin and death be made perpetual. But, in the resurrection, the relations of life will be reconstituted—the evils which now afflict society and universal nature removed. Affliction, pain, disease, weakness, and death will no more characterize humanity. The bodily frame will be perfected in beauty, reflecting the glorified image of the Lamb, the Head of redeemed man, for salvation embraces the whole being, personal and relative, individual and social, temporal and eternal, the earthly and the heavenly. The resurrection is as necessary to the redemption of the body as is regeneration to the redemption of the soul; both proceed from the death and rising again of Jesus. If, then, the modern views of salvation be confined to the well-being of the soul alone, and its emancipation from the yoke of pride, passion, disobedience and guilt, if there be an almost entire exclusion of the consideration of the burden of suffering lying on the body, constituting as it does, an essential part of man's nature, we may conclude that the doctrine of the resurrection would be rarely preached, and the hope of its speedy approach seldom awaken holy gratitude and joy. Further, the common notions of the future life may perhaps account for the absence of this topic as a prominent feature of modern pulpit instruction. It is supposed that man's future existence is one of entire incorporeity—one in which the spirit soars into the regions of the universe, disencumbered of any corporeal form or material organization; nay, it is even thought that the embodiment of the soul in any thing short of an inconceivably etherialized and impalpable form, would be a chain upon its activity, a weight upon its enjoyment. Its pinions would be so far clipped and its free action hindered. The spirit's flight it is supposed, will out-vie the wings of the wind, and its motion, rapid beyond expression, meet with no resistance, nor be subject to any gravitating law. Whether the language of scripture may be susceptible of this interpretation we will not now inquire. It is at least certain, that the future and immortal life there portrayed is one founded on whatever is joyous. Hence it is every where described as an existence

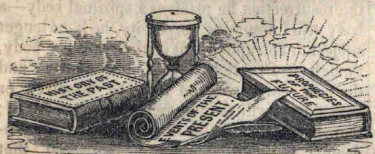
from which is excluded all that distresses, annoys, disturbs the happiness of man on earth; it is a continuation, or perpetuation of present being, released from sin, sorrow, and death. It is not a change in the nature of being, but in the manner of its realization. The man remains, morally and intellectually, the same in all essential matters, certain accidents only of the present life being withdrawn. If therefore, he lays down in the grave his natural body, at the resurrection he receives a spiritual body—a body still; assuming corporeity, he is no longer subject to corruption—nevertheless it is a body, though incorruptible. The new heavens and the new earth will no more be dissolved or cursed; yet will they be earth and heaven still; mansions prepared for the disciples of the Redeemer, but if it be taught, or supposed, that the soul, in all its immateriality of essence, enters upon a state of perfect and final happiness, of active enjoyment, needing no vehicle by which to express its joys, or convey its deep, unutterable gladness, how can it otherwise be, than that the resurrection shall seldom be thought of and its advent remain unlonged for?

Will it not be regarded as a breach upon perfect bliss, and a descent from the high and ennobling destiny of the pure and unfettered spirit? Finally, and briefly, we may refer to another subject most intimately connected with the resurrection, and which with that, has almost ceased to be the hope and joy of the Christian. We refer to the second advent of our Lord. True it is preached, but chiefly as the day of fiery indignation, of solemn and awful judgment. A glance at the narratives and epistles of the gospel will show that His "glorious appearing" was a period of glad anticipation by the primitive church. It stood connected with their longed for rising again. At that signal should be rent the casements of the tomb—the grave give up its dead, then in the twinkling of an eye the living should be changed, and they who sleep in Jesus rise to immortality. Then all sorrows should end, death be swallowed up of life. Hence the frequent encouraging words uttered by inspired men, their earnest admonitions to wait patiently the coming of the Lord, while yet hastening unto and looking for the fulfillment of that blessed hope, the glorious appearing of the great God and Saviour. But since we have lost the desire for the resurrection, the coming of the Lord has lost its charm, and not a few begin to say, "Where is the promise of his coming? The resurrection and the Lord's advent are either spiritualized away, or deferred to a period so remote as to be of no practical moment whatever. "Nevertheless, yet a little while and he that shall come, will come, and will not tarry," destructions shall come to a perpetual end. "Even so, come, Lord Jesus."—(Baptist Record.)

Pope Pius IX.

Masai Terrati was elected Pope, the 16th of June, 1846. He immediately commenced innovations, which showed that he was not born to follow in the beaten track of proscription with which his predecessors had been content. He preached, which no Pope had done before for three hundred years. He went through the streets on foot, which the five preceding popes had never done. He admitted the humblest suitors to an audience. A common soldier brought to him a loaf of miserable bread, and said it was a fair sample of their rations. Pius took the loaf, and laid it on the plate of the Minister of War, whom he had invited to dinner; and as the astonished functionary turned pale, charged him with the fault. After that he went through the barracks, found four thousand loaves of a similar character, which he distributed to the poor; he degraded the Minister, imprisoned the bakers, and gave each soldier money to buy bread for himself. A month after his elevation, he decreed an amnesty for political offences, which restored some six thousand persons to their civil rights. He manifested an affectionate sympathy with those reformers, who had been imprisoned for revolutionary designs and offences. He set himself at the head of the reform party, and set himself busily at work to bring about those very changes which a few months before it was treason to think of. "My people," said he, laying his hand on the New Testament, "may expect justice and mercy from me, for my only guide is this book." Among the measures which he has directly carried out, or manifested his sympathy with, are the following: a reform of the municipal organizations; reform of the criminal and civil code, the commission on which have already reported in favor of trial by jury; suppression of vagrancy; improvement of for-

ests and rivers; construction of railroads; the condition of the Jews in Rome; the tariff on imports; the duties upon salt and other articles of home production; the sanitary condition of towns, and the erection of gas works. He proposed also to his Council, the abolition of capital punishments, and the secularizing of the State officers, which had long been monopolized by the clergy.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, MAY 27, 1848.

Foreign News.

The steam ship *Caledonia* Capt. J. LITCH, arrived at this port on Sunday morning, bringing intelligence seven days later than our last. While the intelligence from Europe continues of so interesting and exciting a nature, we cannot fill our sheet with reading more acceptable to our subscribers than that pertaining to the state of Europe. This is our apology for quoting so largely from the foreign papers.

In England, the continued fine weather was indicative of a good forthcoming harvest. Nothing is yet said of the potato rot. In Parliament, LORD PALMERSTON said he had much pleasure in stating that the offer of mediation by Great Britain had been accepted by the Prussian government, as the organ of the Germanic Confederation on the one hand, and by Denmark on the other, and that communications were going on to render that mediation effectual.

FRANCE.—After a week of comparative tranquillity in Paris, but of frightful violence at Rouen, Limoges, and in many of the provinces, the elections terminated by a decisive majority in favor of the moderate Republican party. The effect has been to create the impression in everybody's mind, that LAMARTINE will be unanimously elected the FIRST PRESIDENT OF THE REPUBLIC OF FRANCE. No doubt can be entertained that a Republican form of Government will be decided upon by the new Assembly. Whether France will profit by the wise example of England and the United States, and establish two chambers, the one the reflex of the popular voice, the other to moderate, direct, and by the exercise of calm, passionless judgment, to control the sometimes rash impulses of the multitude, remains to be seen.

The Assembly is constituted; but the rage and disappointment of the ultra-republican party, which already knows no bounds, will be employed in every way by plots, conspiracies, and even open violence, to overthrow the new moderate Republic, in order to carry out their views. From the concurrent testimony of all the Paris journals, the French capital seems in greater danger of some violent outburst of popular fury, than at any period since the 24th of February. The clubs have assumed a tone similar to that adopted by Robespierre in 1793. In fact, the declaration of the Rights of Man, drawn up by that portentous tyrant, is made the basis of action by one of the clubs holding his principles, and a proclamation to that effect was posted all over Paris, but instantly torn down by the agents of the Government. This step of BARRES, for he is the head of the club, has created a profound sensation; and, as the Provisional Government will, in a few days, resign their authority, the question arises who will have sufficient power, with the troops and the National Guards, henceforth to maintain order. It is plain that a great party is being organized for mischief; and the very unwelcome information is circulated, that the protection of the new Assembly is to be confided to the Lyonesse self-instituted guard, with the unruly "guard on foot" of Paris, the two bodies being incorporated. The greatest alarm prevails lest some attack will be made on the Deputies; and a proclamation of the Provisional Government, enjoining confidence, and ending by saying that "madness can alone deprive France of the democratic consequences of the revolution of February," only proves that the members of the Government are fully aware of the secret and universal dread which prevails that the whole country is on the verge of a civil war.

As a sign of public opinion, M. THIERS, the ex-President of the Council, the most celebrated historian,

and no insignificant statesman of the time, a man of unquestionable talent, and an opposition leader, has been rejected by the electors of Les Bouches du Rhone, and at present has no seat in the new Assembly. LUCIEN MURAT, son of the former King of Naples, is elected for the department of the Lot.

The Legitimists are not idle, for the *Independant de L'Ouest* has proclaimed the accession of the DUKE of BORDEAUX to the throne of France.

DENMARK.—The Danes having been completely overpowered by the superior forces brought against them, retired first to Gravenstein, and afterwards withdrew further into the small island of Alsens, where they are making preparations for further defence.

News has arrived from St. Petersburg, stating that a treaty offensive and defensive between Russia, Sweden, and Denmark is arranged, and will be positively ratified in the event of an entry of German troops into Schleswig, in which case Denmark will be supported by the whole force of the other two powers. As we know that this *casus federis* has actually occurred, it is more than probable that Russia will step in to prevent further aggrandisement. To suppose that Russia "will not interfere at all" is, we deem, an utter delusion of the Germans, and is certainly at variance with the policy she has pursued during the past century. By the latest accounts, great alarm prevailed amongst the Baltic merchants; the Prussians had reached Hadersleben by the road of Appenrode, and were making preparations to invest the island of Alsens. The blockade of the coast and the seas by the Danes continued to be maintained.

The German Constituent Assembly will meet at Frankfort on the 18th May, and the great question of German unity will then be taken into formal consideration. Austria has declared that she cannot accept beforehand, as obligatory upon her, the resolutions which may be decided upon by the forthcoming Parliament; and we believe this feeling is national in Austria-Prussia. In Poland the most frightful excesses continue to occur; bloody engagements take place perpetually between the landwehr and the military, and attacks on the lives and property of the Jews and Germans are the order of the day.

In Galicia, Moldavia, and Wallachia, the people are in a frightful state of insurrection. At Presburg, the cruelties practised against the Jews are truly shocking; 300 families have quitted the town by order of the magistrates, as the only means of appeasing the rioters. In Baden the Republicans have attempted to revenge their late defeat, and HECKER crossed the Rhine at the head of a thousand French and German troops. Two encounters took place with the Wurtemberg forces, the last at Schofheim. These marauders have now fled into Alsace and Switzerland, having been dispersed and disarmed in virtue of the late decree of the French Government. The chiefs HECKER, DOLL, HEINZEN, and HERWEGE, are at Haningen. In Belgium the people are tranquil. Hanover and Prussia are absorbed in the military operations against Denmark, in which at present by land they are completely successful; although the capture at sea by the Danes must necessarily occasion very great loss to the Prussian commerce in the Baltic.

The news from the seat of war in Lombardy is not of a decisive character, but is by no means favorable to the Italian cause. The army under CHARLES ALBERT continues comparatively inactive: their position is now on the left bank of the Mincio, at Vollegio; but the military movements are confined to fruitless reconnaissances under the very walls of Verona and Mantua, the Austrians keeping close within the fortresses. Peschiera holds out. The movements of the army under Count NUGENT have, however, been more important. After a serious resistance by the inhabitants of Udine, the capital of the Friuli, the Austrians entered the town by capitulation on the 23d ultimo. Reproaches are made that the people did not offer greater resistance, and the Bishop of Udine and a Colonel Rossi are accused of treachery; but the fact of the Austrians having repossessed themselves of Udine is undoubted. It now remains to be seen whether even at Treviso the Venetians can bring up a sufficiently strong force to check Count NUGENT's progress. The Pontifical troops, the Swiss battalions, and the free corps of Zambecari, had arrived at Padua, behind Treviso; and, as far as we can judge, the success of the Italians will depend in that quarter whether these combined troops can successfully cope with Count NUGENT's force, so far as to prevent him from effecting a junction with RADETSKY; but the reluctance of CHARLES ALBERT to seize the golden opportunity to come to a battle with RADETSKY before he is joined by Count NUGENT, seems one of the very unfavorable features of the

campaign. In the mean time the French Provisional Government is about to dispatch Count APPONY to Vienna, with professions of peace, and to promote a pacification of Italy, and an adjustment of her quarrel with Austria, upon the basis of an assumption of a portion of her public debt, and the conclusion of a customs union of the two parties.

CHARLES ALBERT has written, it is said, an autograph letter to the Provisional Government, soliciting assistance.

SPAIN.—In Spain no movement has taken place, except at Valencia, which was promptly suppressed.

EGYPT.—MEHEMET ALI is at the point of death, with no hopes of a recovery.

Since the above was written, the American steamer *Hermann*, Capt. CRABTREE, arrived at New York on Monday afternoon, at about 4 o'clock, from Southampton, having sailed from that port on the 7th inst., one day after the *Caledonia* from Liverpool, bringing intelligence one day later.

The most important event was the formal proclamation of the French Republic, by the National Assembly, in the presence of 200,000 of the people. Of this formality, the Paris correspondent of the London *Times* gives this account:—

"The subjoined conclusion of your report from the Chamber of Representatives will show you, that the republican soldier, Gen. COURTAIS, interrupted a warm and somewhat desultory discussion on Thursday, on the necessity for the unqualified adoption by the Assembly of the Republic, with these words:—

"Citizen Representatives:—The people demand that the members of the Provisional Government have the goodness to present themselves to them on the portico of the palace (chamber), and that the National Assembly have the goodness to accompany them."

"The proposition was received with loud exclamations, in which cheering vastly predominated. When silence was in some degree restored, Gen. COURTAIS added:—

"In consequence, I propose that the Provisional Government and the citizen Representatives proceed to the portico of the palace."

"This took place about half-past 5 o'clock. The mass of people proceeded to the bridge which separates the Place de la Concorde from the Chamber of Representatives.

"The scene that presented itself defies description. The colors of the National Guards had been brought within the railing by the time that I arrived. Something was wanting, but it was soon forthcoming.—'The colors of the army' were called for in voices of thunder. They were brought forward, and then recommenced the proclamation of the Republic, the acceptance of it, and the fraternization of the 20th of April. But it would seem that the enthusiasm yesterday surpassed that observable on the day just mentioned, and it was stimulated by the thunder of the cannon of the Invalides.

"I have not time for further description. The Republic was proclaimed and accepted unequivocally by the National Assembly, in the presence of 200,000 of the people of Paris. 'Woe to those, or to any class, who shall occasion doubts of the sincerity of that acceptance,' I hear at every side to-day. To retract is impossible. The slightest appearance of reaction will raise Paris in flames, and deluge its streets with blood."

The *Times* adds:—"The letter of our private correspondent, just received, is occupied with that important proceeding, but it refers to another, and not less momentous question—war. All the accounts that had reached him led to the apprehension that war between France and Austria was all but inevitable."

Paris, Friday evening, May 5th.—The National Assembly met at noon, and after verification of powers, the ballot for the election of President commenced. It opened at 4 o'clock and closed at 6, when M. BUCHEZ was declared President. Paris was tranquil when the despatch left.

M. BUCHEZ was the candidate advocated by the *Journal Des Debats* against M. TRELAT, who was put forth by the National Assembly as the candidate of the Provisional Government.

Considerable uneasiness prevailed, and an impression is entertained that the proclamation of the Republic yesterday was the result of intimidation by the mob outside through Gen. COURTAIS and other partisans of the ministry.

It is said that the Representatives were forced into that proceeding by its being intimated to them that its refusal would be attended with danger. Another report is, that a compromise has taken place between the two parties, and that three consuls will be proposed—DUPONT (D'LEURE), LAMARTINE, and M. LEDRU ROLLIN.

Such a coalition would satisfy no party, and would

be followed by similar struggles as the present. M. L. ROLLIN and E. ARAGO, and 15 other deputies, met to-day to organize an *extreme left* section of the Assembly. The Provisional Government will not order the army of the Alps into Lombardy till so required by the Milan Government, or by CHARLES ALBERT. There were three candidates for the Presidency. The scrutators gave these results: BUCHEZ 390; TRELAT 234; RECURB 91.

The insurgents are still masters of Limoges. Order prevails there nevertheless.

A. CORRECTION.—Some weeks ago, a minister in Canaan, N. H., by the name of DUDLEY, was said to have murdered his wife. Some of the newspapers have ventured to call him a "Millerite." This is not the case; as the only ministers of that name connected with the Adventists are, MOSES DUDLEY, of Farnham, C. E., and LEVI DUDLEY, of Champlain, N. Y.

TO CORRESPONDENTS.—D. T. TAYLOR.—In No. 2 of the *Shield* you will find Bro. WHITING's translation of the passage you refer to. In conversation with him a few days since, he re-affirmed the same.

MORE MUSIC.—New edition of the Addition to the Supplement.—We have added to this about 30 pages of some very excellent and useful tunes and hymns, which have never before been published. It now contains 60 pages. Price, 10 cts. single, \$1 per dozen.

Conference at New York.

(Concluded from our last.)

[We re-publish the following resolutions, as we had not room in our last for the entire discussion which was based on them.]

Resolved, That to labor for the reformation of sinners is the duty of the church; and that reformation implies the forsaking of all known sin; and whoever sins, or upholds others in sinning, shows that his "heart is not right in the sight of God," and that he "is in the gall of bitterness and the bond of iniquity."

Resolved, that Slaveholding, Intemperance, the prevailing spirit and practice of War, Licentiousness, and every other forbidden practice, is sin, and will, if unrepented of, shut the subjects of them out of the kingdom of heaven; and therefore should, if persisted in, exclude them from our fellowship on earth.

Bro. I. ADRIAN remarked, that the resolutions presented before the Conference was called for, from various considerations. One was, the increase of the crimes specified. To countenance these sins he considered no spirit of Christianity. If there were any of the saints of God holding slaves, let them hear our voice against the sin.

Bro. I. H. SHIPMAN remarked, that he accorded in sentiment with Bro. HURCHINSON, that some might believe in war under certain circumstances, or hold slaves under certain circumstances, and yet be good men. Does the resolution imply that any one that has anything to do with war, slavery, &c., are not Christians? he would ask.

Bro. A. HALE said: I do not suppose that where slaves are held under certain circumstances, it could be called slavery. All slaveholding is not slavery; but where slaves are held in *involuntary* servitude, and unrequited for their labor, we call that slavery. So, in the case of war, if I am called upon to defend myself from an attack of an enemy, I should not feel myself criminated in making such an effort. The design of the resolution is to imply an aggressive and unjust war. With this view of the resolutions, I am having the privilege of expressing my views upon this subject. Whenever cases occur like that recently in Washington, it stirs up all my old feelings of abhorrence of this crying sin of our land. We want to pass some resolution, and express our feelings on this subject; not only to let the world know what our views are respecting these leading sins of our times, but to guard ourselves against drinking into the spirit of them.

Bro. N. N. WHITING remarked, that with Bro. HALE's explanation he was more disposed toward the resolution; but as it then stood [unamended] implying what it did, he should not vote for it, because he considered that defensive war was justifiable and lawful.

Bro. G. NEEDHAM said: Would you, Mr. President, supposing your country was invaded by a foreign power, draw the sword in defence of it? For one, I go against all war. We are told of a righteous and an unrighteous war; but how can we determine when it is righteous or unrighteous. However unjust a war is, there are always pretexts that it is righteous. [Alluded to President POLK's Message, respecting the Mexican war, as illustrative.] For one, I cannot justify war under any circumstances. No dot let us be sensitive on this subject, but take a bold and

decided stand against these sins. I want to take ground that will tell on the world. I do not say that an unenlightened mind may not be a Christian and be engaged in war. But can the enlightened man do it? No! Neither do I hold that all slaveholding is slavery. It makes a great difference with one that should be bred up right in the bosom of this institution. Yet slaveholding is a sin. I want these resolutions to be reiterated through all our churches, to guard our brethren against the whirlpool of crime into which the world seems to be plunging. We may lose our popularity by taking a decided stand on these subjects. There is no need of modifying the expression of the resolution, nor of qualifying it in the least.

Bro. J. V. HINES said: If we press this matter, we shall evidently find two classes, or two sides taken on the subject. Yet we both wish to protest against the specific sins mentioned; and other sins that might be named. The recent occurrences in Washington have greatly afflicted me. We are informed that three amiable females were sold to vile ruffians; and when I think that our government is engaged in such an iniquitous affair, I do not know how to conceal my feelings; and had I a voice I would speak out so that the world could hear me in this matter. Where is the minister that will denounce such iniquity? Where the church? Where the men? If this thing were done at the North to our sisters, the public would be aroused against the actors. But the principle is the same, though public opinion would make a difference.

Bro. W. S. CAMPBELL remarked, that there was a necessity of being definite in regard to the expression of the resolution, from the fact, that public attention will be called to the sentiment we entertain on these questions. Some of our brethren go for entire non-resistance; and in some places I know that our meetings have been entirely broken up, from this circumstance. Others go to Caesar for protection—and they are saved. I recognize a rule for nations, which is a rule of right in the sight of God; that is, that they are to sustain the administration of their governments, even by the sword, if it cannot be done peaceably. But there is another rule for Christians. The rule of right for nations has nothing to do with the rule which is to govern the child of God.

Bro. R. V. LYON said: I am thankful that this resolution has been brought forward. The great body of the people justify war and slavery. But I hope it will not be thus justified by us. The Bible teaches that slavery and war are sinful. The SAVIOUR's rule is: "If thine enemy smite thee on the one cheek, turn to him the other also." I am in duty bound to obey Caesar in all things, unless they clash with God's law. It is said of our Divine Lord, "Who, when he was reviled, reviled not again," &c. Again, the SAVIOUR says: "Thou hast heard that it has been said, an eye for an eye, and a tooth for a tooth; but I say unto you, Bless them that curse you," &c. If God gives us his spirit, I think we shall never be found in the battle-field. I hope the resolution will pass.

Bro. BLISS in the chair. Bro. N. N. WRITING said: I see that some in this discussion are taking a pretty bold stand. For one, I am opposed to aggressive war; but upon defensive war we may be personally divided. I cannot vote for this resolution under existing circumstances. What I believe I am willing to stand by. Men may declaim as much as they please. Yet I consider offensive war a sin in the sight of heaven. This I admit, and have written upon it; but to say that I will lay down when a man attacks me, or my neighbor, and threatens our lives and property, and not defend myself or make resistance, I never shall. The resolution shall not have my vote as it stands. I admit the evils of war, of which I know something. In our last war, I was a volunteer; yet I regard war as a tremendous calamity. I am willing to submit to Bro. HUTCHINSON's suggestion.

Bro. HALE proposed an amendment, "the prevailing spirit and practice of war."

Resolution adopted, unanimously.

Bro. LITCH introduced the following resolutions, and moved that they be laid on the table till afternoon for discussion:—

Whereas, the great obstacle to the prevalence of a true and Scriptural view of the nature of the kingdom of God, is formed in the prevailing sentiment of the Christian community that the human race is to be converted to Christ, and the Millennial reign be introduced by that means; and

Whereas, it is now universally conceded that the day of crisis, when the great and long anticipated change shall take place, and the Millennial glory be ushered in; therefore

Resolved, That the true point at issue between us

and the Church at large, is this:—Is the universal kingdom of Jesus Christ on earth, as foretold by the holy prophets, to be introduced by the conversion of the world, or by his second personal and glorious advent?

Resolved, That the Scriptures give no warrant to expect such a state of universal peace and holiness, as is anticipated, until the great Prince of peace shall come and reign, and decide the final destiny of all men by the judgment.

Resolved, That in this day of universal revolution and expectation, the duty of urging the Scriptural view of this subject on the attention of the community is plain, and becomes doubly important at this time from the fact, that so many professed Christians and Christian ministers, are making use of passing events to establish the fable of the speedy introduction of the temporal, Spiritual Millennium, thus lulling the fears of men, so that they sleep on, only to awake in ruin.

Adjourned till 2 o'clock P. M.

AFTERNOON SESSION.

Prayer by Bro. O. R. FASSETT.

Bro. LITCH read the resolutions laid on the table at the close of the morning session.

Bro. G. NEEDHAM remarked, that the true issue between us and those that do not sympathize with us is not the time. All agree that a crisis is at hand. These resolutions take strong ground; and for one, I am a radical. What I mean by a radical is, that I endeavor to go to the root, the bottom of the matter. The resolution tells the truth when it calls the world's conversion a fable. It is the greatest fable the world ever knew. I have no man to show me the first clear, unequivocal passage that asserts that such an event will ever transpire. There is no such passage in God's word. I fear not to meet all the theologians in the world. The only texts quoted to sustain it are inferential; and such applications are right in the face of plain declarations. Take this passage for example: "The same horn made war on the saints and prevailed against them till the Ancient of Days came." No matter what the horn means; it refers to some power that will war and prevail against the church to the judgment. Men blind themselves like our friend GREELEY of the *Tribune*, with the idea of a "good time a-coming," when Socialism is to gain a universal sway. Were we to ask, Where is your evidence, sir? is it in the Bible? No! I reason from analogy; everything is verging towards a better state—progression is the order of the world. But were we to compare past history with the present—the democracy of Greece and Rome with present democracy, we should find that men have not that sterling virtue now as then. They swore on their heathen altars to stand by and support principles of integrity and virtue. Where, then, is the principle of progression to be found? There has been such a deterioration of virtue in our own government, "the model Republic," as it is called, that were we called to draft, and sustain a constitution like the one we possess, I think it could not be done. The integrity of our nation is gone! Facts are stubborn things.—Again: Where is the reason for the conclusion of the politician, that we are to have a congress of nations, &c.? We are called false prophets because we point to the predictions of the Bible to sustain our views respecting the future condition of the nations to the end. But these politicians talk it out of their own hearts, without one word of Divine authority to sustain them, that we are to have a "golden age" of freedom and Republicanism. But we will dismiss the politician, and refer to the theologian, who looks for the universal spread and diffusion of Christianity, to bring about the Millennium. But never can such an age come! They have tipped over the chronological image of NEBUCHADNEZZAR, feet upwards and head downwards. The golden head is yet to come! But the true interpretation of the image is, to let it stand upon its feet; and we have a regular deterioration down to the end. These men even suppose that out of the present state of the anarchy of the nations good is to result, and the glorious day be ushered in. But what are the facts? Religion is becoming more and more amalgamated with the world; and so low is the standard of piety, justice, and right, that a man may die fighting the Mexicans, and yet have it said that he died with a firm faith in his Redeemer. It is true there are happy exceptions to this; but this is the prevalent idea. For one, I see no hope in the state of things around us. The word of God affords us no hope here, only in the personal coming of our LORD and King.

Bro. I. ADRIAN remarked, that in relation to the resolution before the Conference, he thought it contained matter on which it was time that we speak out to the world. Formerly, said he, one of the strongest evidences our opposers presented against us was, that the world was at peace. Drs. HOPKINS, SKINNER, and others have said that there was an effectual door open for the Millennium. But now we are told that

the present state of things betokens the golden age of the Millennium. These arguments are the very reverse of those formerly urged in support of such a theory. It is time that we speak out boldly in defence of the truth.

Bro. D. I. ROBINSON stated, that as to these revolutions producing regeneration, there was not a precedent in all history. After stating the effects of the revolutions in the past, and demonstrating that they in no instance ever produced the regeneration of a nation, he referred to our own country, and gave statistical facts that demonstrated, that although it had existed so long, that it was far from being converted; that there was at present more increase of foreign and Catholic emigrants to this country in one year than are converted in four. How is it, he asked, that men can entertain such a view? Some are looking for miraculous displays of divine power, to bring about such an event. If this was to be done, God would have done it long ago. Others count upon the great facilities of the present day to accomplish the work. Singular that we are to go ahead and outstrip all that our SAVIOUR and the apostles could accomplish, with all their efficiency and miraculous power. To suppose a conversion of the world, then, is to reason against nature, fact, and revelation. The prophets talked of a remnant to be saved. The apostles did the same. There were none for the space of three hundred years who entertained such a view as a conversion of the world; and for the professed church and world to call our views a novelty, and to look for the personal advent of CHRIST to establish his kingdom a novelty, is unfair.

Bro. MILLS read the following extract from the report of the American Union of Associationists:—

Resolved, That at a period when the heavens of Christendom are opened, and civilized order is being swept away as by a deluge, the Associationists rejoice with serene confidence that the ark of SOCIAL SCIENCE floats safe upon the flood; and that with prophetic assurance we already welcome the harbinger who brings us the olive leaf of a peaceful future, and stand upon the mountain tops of a regenerated world. We call upon our fellow Associationists—as in faith they see the bow of promise spanning the retiring clouds of revolution—to unite in grateful adoration of their heavenly Father, who has given us his covenant that seed-time and harvest shall never fail, and to offer up their whole lives in the acceptable worship of beneficent work.

Bro. G. NEEDHAM said: I want just to call the attention of the congregation to that last beast (pointing to chart). That beast with the horns, and that horn that has eyes, persecuting horn, &c., is to be given to the burning flame. The Apocalyptic beast bearing the mother of harlots, is to go into perdition. The beast is to be nothing but a beast, nor the woman but a harlot, till the end.

Bro. R. V. LYON stated, that he wished to call the attention of the congregation to what God has decreed in this matter. God has decreed that the fourth beast of Dan. 7 is to prevail until the judgment. That the Man of Sin mentioned in 2d Thessalonians is to be destroyed by CHRIST's coming; that when MICHAEL stands up, "there should be a time of trouble such as there never was since there was a nation even to that same time." God has informed us that when his Son comes, there will be one of the most solemn prayer meetings this earth has ever witnessed. Great men, rich men, chief captains, and mighty men, will call for the rocks to hide them from the face of Him that sitteth upon the throne. These Scriptures and declarations of JEHOVAH will stand.

Bro. D. I. ROBINSON said: I wish to refer to one item. We are told that the coming of CHRIST, the kingdom and judgment, are all spiritual. It seems to me that this is doing violence to Scripture interpretation in four cases out of five. The four kingdoms all agree were literal kingdoms. The last, they say, is spiritual. The most reasonable interpretation should be the reverse. The four kingdoms spiritual, and the last literal.

Bro. H. H. GROSS said: The reading brought to my mind the word fable—and the idea connected with it in the places used in the Bible, and especially what the Apostle referred to when he used the word. He had been speaking of CHRIST's coming Kingdom, exhorting Timothy to preach the word, to be instant in season and out of season, &c., for the time would come when they would not endure sound doctrine, but would turn away their ears from the truth, being turned unto fables. From these considerations the term fable, as used in the Revelation, is peculiarly appropriate. Of late I would say, that my mind has been considerably exercised upon the nature of the events soon to transpire, rather than the time when these events are to occur. I look with great interest to the present political aspect of the world, and we do well to keep our eyes upon this great crisis. The great battle of God ALMIGHTY is at hand.

Bro. HEYES said: that his mind had been refreshed by recalling to mind some facts during this discussion. Great Britain has been considered one of the great agents to bring about the conversion of the world. That by her demands the gates of China had been opened, and that it was stated that this was an evidence that God was now to convert that nation. But what has been done? They have sent missionaries; it is true. So has the Little Horn sent missionaries, and the present state of China is one of anarchy; and famine too, is raging extensively. The East India Company are there selling opium. The Emperor also countenances the growth of opium for fear the nation will become impoverished. And besides all this, Hindoo Idolatry is sustained by British interference.

Bro. A. HALE read the following extract from Dr. TYNGS' remarks before the "American Society for Meliorating the Condition of the Jews."—

Resolved, That the signs of the times are such as should rouse all who love the Lord Jesus Christ and wait for his salvation, to renewed earnestness and enlarged effort in this holy enterprise.

Dr. T. said there was no cause in the whole circle of Christian effort he esteemed before the one in advocacy of which he rose. As the signs of the times are brought before the view, we see the necessity of the conversion of the Jews. Some thought the conversion of the world was to be like a gradual dawning of light to the fullness of day. He did not see this; he was one who looked for another dispensation—that this great work was to be instant, not gradual, as if the noonday sun should start suddenly from the darkened midnight sky. He looked for the coming of Christ for a second time, and in that day Jerusalem would take her promised place as the head of the nations. She is to be established as the metropolis of an empire such as present monarchies in vain attempt to typify. There comes a day when Jewish hands are to unlock the doors of spiritual consolation, and hordes of Gentiles are to seek for admission. When I see the whole history of prophecy coming to a conclusion—when I behold the present upheaving of the ten parts of the old Roman Empire—when these kingdoms are destroyed, what then? Does prophecy stop at nothing? No, it stops where a returning heavenly monarch is to gather his people—it stops where a mighty Conqueror comes forth and sets up his throne in His long suffering Jerusalem. Does any one doubt this result? The signs of the times urge us to advance this very thing—the Bridegroom cometh, go ye out to meet Him.

He said the great point for us to settle is, what is the real event brought about by this crisis. Even Infidels believe in "a good time coming." It is all narrowed down to this one question. What is the true nature of the forth-coming event. Dr. BEECHER has thundered in the ears of the church to put on the armor, and prepare for the final struggle between God and his enemies. He believes in all this series of events, symbolized by the four beasts of Daniel. That we are near the sounding of the 7th trumpet. That the 7th vial is soon to be poured out, and calls upon the Christian ministry and Church to prepare for these events. He with others believe that the dashing in pieces of the kingdoms of the world, the annunciation of woes &c., are all to bring about a conversion of the nations to Christ. I was once prepared to endorse all these sentiments and views. When Father MILLER first came into the region where I was laboring, I was determined to avert the evil the old man was to do. All his efforts to prove the end of the world at hand, and Christ coming to judgment soon to take place, appeared to me a contemptible farce;—for in my mind there was all that long series of events (points to chart) to be followed by the Millennium period prior to such an event. Like the preacher who made the statement recently before a meeting of the American Board of C. for Foreign Missions, at Buffalo, he was disposed to consider "the question of the conversion of the world not an open question." That those who denied were sinful. But I was brought to the point, to settle by a close and critical investigation of the Scriptures, the truth or error of this theory. When Father MILLER came to this part of his subject, if ever there was a poor fellow in trouble, I was. There I sat trembling in my seat, fearing the old man would prove his case, and then what should I do. Well, there was one thing that afforded me consolation, it was this: that if I was convinced by the Bible I should not bow to the old man, but to the word of God; and, thought I, I can afford to follow where the word of God leads. I returned home and set myself to a close Bible examination of this subject, and came to the conclusion that the conversion of the world was a fable of these last days.

In reading PAUL's description of the Man of Sin, when he endeavored to guard the church against looking too soon for the day of the LORD, the thought occurred to me, if PAUL believed in the conversion of the world—1000 years of peace, when the song of

jubilee should be sung—how complete it would be to bring it in here.—But it was evident from the reading of this portion of God's word, as well as others, that no such event was anticipated by the church, or is taught in the Scriptures.

Nothing but the truth and grace of God opened my own eyes, and there are others that may be convinced in the same way. Let us enter upon this work with renewed zeal; not with the idea that it is our cause, or our views,—let us leave self out of sight, and consider that this subject and work are of God. Let us endeavor to set the churches and world upon the work of examining anew the Scriptures,—to look again at the connection of these passages, which are so frequently quoted to sustain the prevalent theory of the conversion of the world.

Bro. YOUNG remarked: It has been said, that the issue between us and our opposers is, the nature of the coming event. For one, I have been greatly strengthened by a reference to the faith of the early Christian Fathers. They taught the doctrine, that the Millennium was to be after the advent of Christ, that he would come to establish his kingdom, which would never end,—that it would be after the first resurrection, that is, the resurrection of the bodies of the saints. They taught two literal resurrections,—one to occur in the morning of the great day of God, which they understood to be one thousand years,—the other in the evening, in which only the wicked have a part. On this, in my view, turns this whole question, viz., whether there be one or two literal resurrections. If there is to be only one, and that a general one, then our friends who hold opposite views have some plausibility in their arguments. We cannot too forcibly teach and impress the fact, that the early Christian Fathers taught the very sentiments we are endeavoring to inculcate respecting the character of the Second Advent,—the nature of the kingdom of God,—the resurrection of the dead, as well as the time when these events shall transpire;—they holding the view, that these events would occur on the introduction of the seventh millennium. The Church, for the first three hundred years of the Christian era, held no other sentiments respecting these events.

At this stage of the meeting, the following resolution was introduced, but postponed for action until the next day.

Whereas, the plain and repeated commands of the word of God tell us to work while the day lasts—to occupy till Christ comes; and of those who obey it is said, "Blessed is that servant, whom his Lord, when he cometh, shall find so doing;" we are bound, therefore, as his servants, expecting and desiring to be accepted of him, privately and publicly, personally and unitedly, to put forth such efforts as may promise success to enlighten and save our fellow-men. And since so many have turned away from the truth to advocate things that profit not, while others have to desist from further public labors, on account of physical prostration, induced by excessive effort in the cause of God, it appears necessary to adopt some plan for the further prosecution of our work, while we may have work to do; therefore

Resolved, That a committee of three be appointed by this Conference, to report a simple, scriptural, and efficient plan for the action of the Conference to be held in Boston.

FRIDAY—MORNING SESSION.

Prayer by Bro. J. D. BOYER, and singing of a suitable hymn.

Bro. A. HALE presented for action the resolution which was laid on the table the last evening. On motion, the resolution was adopted.

It was then voted that the following constitute the committee proposed in that resolution:—Bro. A. HALE, R. HUTCHINSON, and L. OSLER.

The Business Committee then presented the following resolution relating to the raising of a book and tract fund, and the wider circulation of Advent publications:—

The Committee to whom the resolution calling for "a plan for the purpose of increasing the purchase and distribution of the tracts and publications issued from the 'Advent Herald' office," was referred, present the following report:

That resolution aims at the accomplishment of two objects.—1. The distribution of Advent publications. 2. The purchase of them for that purpose, and thus to relieve the office of publication from the pecuniary embarrassment induced by their publication. That these two things should be done, will be seen by all the friends of the hope, we cherish, from a very few familiar facts. These publications are so essential an instrumentality in the promulgation of the truth, and the enlightening of our fellow-men, that the most satisfactory fruit of our labors has been realized from them. When they precede the public speaker in any field of labor, his work is made much more easy, and what he would have to do without such assistance, is in this way more than half done; when they accompany him, they keep alive the interest on the great subject, clear up many points in the detail, and familiarize the mind with the truth, thus preparing the field for the seed, and the seed to take deeper root in the

soil—a work which could not otherwise be so well accomplished. And when they are left behind among the people, after the living herald of the truth has bidden them farewell, these printed expounders of the truth—containing the most careful and critical investigations of the sure word of prophecy, the most sublime lessons of history, the most heart-cheering confessions of Christian faith and hope, and the most profound arguments in their defence—these keep memory awake, are always a report ready prepared for the hungry soul, and always furnish a profitable, perhaps delightful, occupation for a leisure hour.

These publications, moreover, can be sent where the truth in no other form, and by no other means, can be sent, except as it is found in the Bible—the reading of which is often as little understood as it was by the Eunuch, when Philip drew near to his chariot, as he read Isaiah the prophet. Indeed, we have good reasons for saying, that the work of enlightening, convincing, and converting men to the truth as it is in Jesus, has often been done better by the blessing of God on the private study of the truth by these aids, without the more exciting means which have been sometimes employed, than by these more exciting means without the private study of the truth by using these publications. Though all the means which God sees fit to employ in his providence may be effectual, and should be used in the proper time and place, we believe we may say it without any qualification, that more permanent good, with the least drawback, has been accomplished by our Advent publications than by any other means we have employed. As in the case of the prophet who hid himself in the caves of Mount Horeb; he heard the word of the Lord, and was commanded to go forth, but still remained unmoved; then the strong wind rent the mountain, and beat the rocks in pieces before the Lord, and after the wind an earthquake, and after the earthquake a fire, all of which did not move him; but after the fire a still small voice. And it was so when Elijah heard it, that he wrapped his face in his mantle, and went out and stood in the mouth of the cave. Then he was ready to hear and to obey the voice of the Lord. So these still small messengers of truth have brought many out of their hiding-places, to hear and serve God, who have been unmoved by the strong wind, the earthquake, or the fire; while others who were excited to action by the wind, earthquake, and fire, fell asleep as soon as these were passed, because they could not hear anything that was spoken in a still small way. He that hath ears to hear let him hear. And who that would speak so effectually to the ears that will hear, does not say, Let the distribution of our tracts and publications still go on? Let it be increased!

There are also reasons why these tracts and other publications should be purchased. They cost money, and if used for the purpose for which they were published, they must be paid for. True, if those who publish had the means, they might be distributed without being purchased. But it is well known that this is not the case. On the other hand, the publication of them, from circumstances which were not foreseen, has become a source of apprehended pecuniary embarrassment, and this should never be.—There can be nothing better adapted to the wants of the times than the late issues of tracts. There has never been a time when they were more needed.—There is no way in which we can do so much good at so small expense. And we should be the more interested in this work of distribution from the fact, that there are now so few to labor in proclaiming the truth. Therefore, that this embarrassment may be avoided, and the distribution increased,

Resolved, That an immediate effort be made to raise a certain amount, say \$500, to be laid out in purchasing the above tracts and smaller publications, that Bro. Litch, who is going extensively into the field, as well as other travelling lecturers, may be able to scatter them everywhere without money and without price.

Resolved, That we recommend every Advent church throughout the land to act as a tract society within itself, for the gratuitous distribution of our smaller publications; and to meet the pecuniary demands of this enterprise, that they take up a weekly cent collection, to be appropriated in such a mode as they may think proper.

Bro. LITCH remarked, that the subject of tract distribution was one of so great importance, that it could not be neglected by us without doing ourselves and the cause of God much injury. In order to show the importance of this department of labor, he referred to the colporteur system, and an incident that came to his knowledge, which is an instance of the good frequently done. A colporteur, travelling in Kentucky, went into a house where he found the whole family weeping, and evidently much awakened to a sense of sin, of their unprepared state to meet God in judgment. On inquiry, he found that an Advent publication had fallen into their hands, which had affected the entire family. Here is one instance; and had I time, I might mention others where these publications have produced similar effects. We have seed to sow, and let us pray to our heavenly Father that he water the seed.

The subject of a penny collection is one that none can make an objection to. I hope these resolutions will pass, and be carried into immediate effect all through the land.

Bro. J. J. PORTER said: Our experience has demonstrated, and I am fully satisfied that the subject proposed by these resolutions demands our present action. In the past, whole communities have been

awakened and prepared for the living preacher, by opening, in the first place, the way before him. If our brethren in general could be led to see and to feel as the ministry do on this subject, there would be no difficulty in carrying into effect such a plan as this.

So far as I know, there is an increased interest to hear and to read on this subject. At the present crisis, the world are aroused to know what these passing events mean. A second object, too, in carrying forward this proposed plan, will be gained:—We shall by this measure relieve the office at Boston, and aid in the publication of other works for the good of community. I could propose no better plan than the one suggested by these resolutions, and I hope they may pass, and be presented immediately before our brethren in general.

Bro. A. HALE said: Such facts as have been alluded to may be collected all through the land;—we hear from different parts of the country of the good accomplished by this instrumentality. Individuals' views have been changed, and thus made Advent believers by the sole agency of these little tracts we have distributed within the last few years. In all great military movements, there is always an army of reserve—picked soldiers—who are designed for any emergency in the time of battle. If there is anything like this army of reserve among us, it is our publications. These contain the truth,—they speak definitely our faith in a manner that can be relied upon. There is still another evidence that they accomplish good. All the bitter curses and invectives of evil men through the country and world are hurled against the office in Boston whence these works are issued. Now let us keep this army of reserve well supplied. We never had any more worthy of confidence than those just sent forth from that office.

Bro. R. HUTCHINSON said: Nothing which has come before this Conference has so interested me as the resolutions now before us,—nothing which promises so much good with so little expense. These tracts, when we send them out, we know will do no harm; and if we do no harm, there is reason to believe we can do some good. I would instance one circumstance which has occurred in the past to show the good that may be done in the future by this agency. One tract of this kind, containing the main argument, found its way fifty miles north of Montreal, and fell into the hands of a faithful Scotchman. His mind was awakened by it, afterwards that of his brother. He then took the same tract, and during an inclement season, read it from house to house. Through that tract alone, under the Divine blessing, there was raised up an Advent church, who to-day are strong in the faith of soon realizing their hope, and seeing the Lord in glory.

Bro. I. ADRIAN said: I have been benefited by the means of grace proposed in the resolutions now before us. These publications are like a couple of crutches under my arms, to help support me in my labors.—They are one of the strongest and best means we can employ in carrying forward our work: they will find their way where we cannot go.

Bro. SALTER proposed that an immediate action be taken on the report.

Bro. HALE replied, that he coincided in the suggestion of Bro. SALTER. He suggested, besides the penny collection to be made as a publication fund, that a collection be immediately taken up for this purpose.

After the adoption of the resolutions, a vote was passed, that a collection be taken up in the congregation, to be appropriated as a publication fund. The amount raised was \$33 73, besides pledges to the amount of about \$70 more.

It was voted that a "Tract and Publication Committee" be appointed, whose duty shall be to take charge of all funds to be appropriated for this purpose.

Voted that Bro. J. LITCH act as Publication and Tract Agent; and that Bro. S. BLISS act as Treasurer.

ON THE STATE OF THE CHURCHES.

Bro. BUCKLEY remarked, that, as he felt a deep interest in the cause, he was happy to be present, and to give an account of the state of things in northern New York. He had spent the last year in Champlain. The cause in that place and vicinity is flourishing. He left Champlain early in the spring for Malone, Franklin Co., where he found a company of about twenty faithful souls, who meet often for prayer and exhortation, and to labor for the salvation of souls. Last spring there were about half a dozen, who, on account of being restricted in their liberty, and other causes, were induced to withdraw from their respective churches, and commence meetings of their own. They prayed to God to revive his cause, others came to their meetings,—the interest increased, and in the fall four more were converted to God.—They then prayed the Lord to send them some one to preach the gospel of the kingdom at hand. By

their request he visited them, and held a meeting over a week in the Court House, which continued to increase in numbers and interest till the close. A general desire was manifested to hear, and the truth took effect in some minds. After the meeting closed, he remarked that a wish had been expressed for him to locate in the place. A good house and lot were gratuitously offered by one who had been a believer in '43, and, in a measure, had lost his interest, but now felt a desire of knowing and obeying the truth.

The friends at Massena were doing well. Bro. S. CHAPMAN had been with them three weeks. A number of backsliders were reclaimed, and one sinner converted. In many of the towns in Franklin and St. Lawrence Counties, there are a few remaining who continue to look for the Lord, who intend to make a rally for the truth, and an effort to revive the interest of the cause. There is present cause for encouragement.

Bro. R. V. LYON remarked, that he had been travelling the present spring in Vermont and Massachusetts, and never found a better door open than now, or a time when people were more willing to hear candidly. He had seen backsliders quickened and reclaimed, and new members added to the visible church.

Bro. J. CLARK (of Cornwall, N. Y.) said he had made a short tour the past winter, in which he had opportunity to hold up the great idea of the Lord's speedy coming. From the signs of the times, as foretold in the gospel, he considered the day of the Lord as now especially nigh at hand. It is a great thing to meet the Lord at his coming. A great many let their religion take care of itself. A great many are afraid of Millerism; but he had been of his present faith for thirty-nine years—before he had heard of Mr. MILLER. He exhorted all to prepare to meet that day.

Bro. H. HEYTS said he had spent the last year and a half in the western and central parts of this State. In some places he found the cause prospering,—in others, desolation reigned. In Buffalo, the cause stood well, though they were not without troubles and troubles. His particular field had been Cayuga and Onondaga counties. In Auburn, the cause had become almost extinct. A single family was almost all that remained in the place to sustain a meeting. He held a series of meetings there, and was happy to state, that the result was very encouraging. In other places, he was listened to with good interest, and he was satisfied that the door was never wider open for the reception of the truth in those sections than it is now. In Utica, there was once a flourishing band, but now scattered to the four winds by the blight of spiritualism; but even there, there are strong symptoms of returning life. He hoped something would be done for that section of country. In Saratoga, spiritualism and Shakerism had blighted the large and flourishing band which once existed there; but even there he had a good meeting. All around there, there are those who want to hear; and if men will but go into the field there, they will find enough to do. The cause is not dead there,—it will arise and triumph in the coming of the King of kings. In addition to the west, he had visited several places at the East, and found them mostly flourishing.

Bro. JAS. MILLS (of Waterbury, Ct.) remarked, that in many places in Connecticut the cause had been ruined by the want of gospel order, by anarchy and confusion; but where the order of the gospel had been enforced, there the cause had prospered. The doctrine had lost none of its power, but the people will hear when there are competent teachers.

Bro. D. I. ROBINSON remarked, that perhaps the brethren would be glad to hear from western New York. The cause at Rochester is in a good condition. Our congregation varies during the different seasons from one to seven hundred. Perhaps there are one hundred strong and faithful saints of God looking for speedy redemption. For the past year, we have had no strife or controversy among us. And we have had some religious interest, some have been reclaimed, and some converted and baptized. I have visited other portions of the country West, and found that those there suffer greatly for lack of laborers. Let us turn our hearts to prayer, and put our hands in our purses to see what can be done to enlighten the people through the land. We want to be more consecrated to God and his work, brethren.

Bro. L. KIMBALL stated, that the field of his labors the past year was limited, and therefore his remarks would be few. Providence seemed to have located him as pastor over a separate charge. He was laboring in a section of country where our beloved Bro. MILLER lived. The brethren there, as in other places, had passed through many trials, and had seen some among them halting and turning aside. But, after all their trials, they felt that God was with them, and

that those that remained could be relied on as faithful men—devoted ardently to the cause.

Bro. W. S. CAMPBELL said, that his home was at a place called Chester Factories, where he had lived and labored considerably for the last two years. There had been a good congregation of believers raised up there, who abounded in faith and works. He had, however, mostly travelled as an evangelist, and to this duty he felt he was especially called. He had travelled mostly through the States of Massachusetts, Connecticut, and New Hampshire, where he found a deepening and growing interest; and prior to the present movements abroad, there seemed to be more of a desire to act in view of the immediate advent of our Lord.

Bro. L. OSLER remarked, that he had resided in Baltimore (Md.) since last March. Most of the brethren are acquainted with the past condition of the cause in that city. At one time, there were something like five hundred believers; but owing to various causes, they had been reduced down to a very small number. He had endeavored the last year to gather together the scattered fragments of that once lovely company of believers. They had recently removed to a more commodious hall, where their meetings were quite well attended. During past summer months he was accustomed to preach twice in the hall, and once in the market-place, where hundreds would come out to hear on the subject. During the past year, he had visited portions of Pennsylvania. In Centre County, there had been a hundred or more converts to the faith within the last twelve months. I think (said Bro. O.) that we ought to make great efforts to extend our labors to others who are as yet partially or wholly unlightened.

Conference adjourned, to meet in Boston, Tuesday, the 30th inst. N. N. WHITING, Pres't.
S. BLISS and O. R. FASSETT, Secretaries.

Correspondence.

Christian Criterion.

It can scarcely be denied, that there exists almost as many opinions of the Christian character as there are individuals composing the religious community, at least, there is a great variety of speculation on the subject. And we are at a loss to account for it on any other ground, than that it is with this as with everything else—we can see things differently. It is true they may be agreed in the leading features and outlines of a system; but when they come to some particular points of doctrine, there will be a difference of sentiment. Some will adopt one view, and some another; and yet, perhaps, each be equally sincere, if not equally anxious to arrive at the real truth in the case. These small matters of difference may not be of so much importance as many imagine; though unanimity in all things is pleasant. Still, it is believed, that they should not be made the test of Christian character. For if one Christian is to make his refinements, his knowledge, his theoretical speculations the standard by which he is to try and judge of the piety of his brother Christian, much of the real "salt of the earth," it is feared, would be numbered with infidels and heretics.

Among the contending parties of the times, whose is the right to fix the standard? Each may plead with warmth that it is his; and each may pretend that his claim is founded on the word of God; and who is to judge? Will not men, after all that bigots may say to the contrary, take the liberty to read the Bible, and judge for themselves? We are in duty bound to say, if they do not, they act unwisely, and are in danger of jeopardizing their eternal interests; for "if the blind lead the blind, both shall fall into the ditch." As every individual is accountable to the bar of God for all the deeds done in the body, as we are amenable to no human tribunal for our religious opinions, and, as such opinions will, more or less, influence our moral conduct, is it not worth our while to deliberate, to dig deep, to lay our foundation sure? And as these matters are between God and our own souls, does it not become us, as much as possible, to act independently of the opinions of others? "Let every man be fully persuaded in his own mind."—Let him take his Bible, and bow down in humble prayer before God, and earnestly plead with Him to "open to him the Scriptures." All our prepossessions should be entirely laid aside; and, instead of reading the word of God for the purpose of selecting certain phrases that may appear to countenance a favorite hypothesis of our own, imbibed, perhaps, by tradition only, we should come to the word of God with an unbiased mind, and resolve to believe the doctrines there taught, however contrary to our previous notions, and however crossing to the native propensities of the heart. Here we may learn the truth as it is in Jesus. And thus taking it from the fountain-head, we shall be likely to get it more free from human mixtures, which are too often passed off as the pure, unadulterated word of God. Jesus says, "Learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls." If we derive our knowledge of religion and religious doctrines from the Bible itself, and from the instructions received at the feet of Christ, we shall be likely to be agreed in the grand essentials of the gospel. Being educated at the same school, and taught by the same Master, who speaks as never man spake, we shall most likely talk in the same language, and imitate, in some respects, at least, the spirit and practice of our

instructor. Our Saviour has given us the criterion—here it is:—"He that doeth the will of my Father, the same is my brother." And when we form our opinion of the Christian character, we should do well to be governed by this standard. Instead of stopping to inquire to what denomination our brother belongs, what he believes, where he worships, and what he calls his name, before we extend to him the hand of gospel fellowship, we should be satisfied if he can give us proof that he is a good man—a child of God. A man's practice, instead of his theory, should cast the main influence in making up our judgment of character. The plain terms of Christian communion, instituted by our blessed Saviour, should be adhered to with a firmness and liberality correspondent with the example he has left us. And if an individual gives evidence of piety, though he should not be of our faith in every respect, we are bound, by the principles of the gospel, to receive him as a brother, and bid him God speed. So long as we have evidence that his life and conversation are agreeable to the requirements of the word of God, so long is he entitled to our affection, and the treatment of a Christian. One church has no right, either human or divine, to assume to be the "only true church;" though one church may be more pure, and advocate and enforce much more Bible truth than another. Neither has one branch of the church authority to lord it over God's heritage in another branch. Every man, and especially every Christian body, have conscientious scruples with which others have no right to interfere. We all have the privilege of going to the word of God—of reading it, and of forming an opinion of our own. But in so doing, we must be prayerfully attentive to avoid wrong conclusions. By taking this course, we can all serve God from the best convictions of our consciences; and though our views be not perfectly in unison, we will take the advice of the venerated Wesley, to "think and let think." Others may hug their chains of sectarianism; but we will enjoy our own opinions, and give others the same liberty. Yet we must still insist—and we cannot admit that the principle is unsound—that the devoted, humble child of God will love the appearing of the blessed Jesus, and will not pass over, as not worthy his notice, the numerous soul-cheering passages of Holy Writ touching his appearing at hand.

Let us resolve, then, that denominational prejudice shall never exclude a follower of Christ from our communion. Let us strive to gain over as many souls as possible to the side of immortality—eternal life. "Let no man deceive you; he that doeth righteousness is righteous, even as He is righteous." G. W. C.
Landaff (N. H.), April, 1848.

Letter from Bro. J. Bauman.

DEAR BRO. HIMES:—I have given a description, in my former letter, of that which is most important for all them that seek to be ready for that great day which is, to all appearance, drawing nigh. (See "Advent Herald," No. 365.) And the following shall be a short description of that which is necessary for us to become, an undoubtedly godly token whereby we can know that Christ is in us (2 Cor. 13:5), and become partakers of

THE MERITS OF CHRIST;

for his merits contain such a profitable pearl, that it is well worth to sell or deny all that we possess to attain it. (Matt. 13:45, 46.)

Now the matter lies in this: not that we be lip-Christians, and portray and represent Christ's death before us, and remain worldly and carnally-minded—"for to be carnally-minded is death"—but that we very earnestly, with mind and thought, with willing and doing, go forth out of evil inclinations and strife, and fight against them; and though they evidently cleave and hang to us, yet we must daily and hourly slay that evil Adam, as to his willing and doing. We must deny our earthly life itself, and put on Christ's life; and then the kingdom of heaven suffers violence, and the violent take it by force to themselves. And thus we are Christ's children, members and heirs of God's kingdom.

Let this be manifested to you, dear brethren and sisters—for it has become known by experience—suffer not yourselves to be merely amused with Christ's death, and to portray the same before you as a work done, and that it is enough for us, when we know and believe that it is done for us. What does it avail me that I know a treasure lies hid deep, if I dig it not out? It avails nothing to be comforted with Christ's merits, and yet remain carnally-minded. We must be born anew, or else we shall not see the kingdom of God.

All avails nothing to be comforted with Christ's suffering and death, as long as we walk in the old Adam in high-mindedness and evil lust; we must enter into it, and be like or conformable to his image. Then Christ's suffering and death will be profitable to us. We must take his cross upon us and follow him—quench the evil lusts and slay them, and always readily and earnestly will and desire to do that which is good and pleasing in the sight of God,—and then we shall plainly see what Christ's footsteps are. Unenlightened reason says, Christ has done it—we cannot do it. Very right; he has done that which we could not do,—he has broken and destroyed death, and brought or restored life again. But what will that avail me if I enter not into him? He is in heaven, and I in this world: I must enter into him in his passage that he made for us, else I remain without. For he says, "Come to me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." In his path and passage we must enter into him—we must do good for evil, and love one another. We should strive to come to perfection, so that we may be ready to be changed into a perfect likeness of God.

Thus, dear brethren and sisters, all you that seek

with real earnest and sighing to be ready for all future events, continue to be in real earnest; for if we vanish, and are not reprobates, and know that Christ is in us, then our sight and knowledge are in God. He manifests or reveals to every one in this world as much as he will, as he knows is profitable and good for him—for he that sees out or from God, has God's work to manage; for he should order, teach, speak, and do that which he sees. Thus, for the sake of the wonders, and the revelation of God, it is given to many to see, that the name of God may be manifested in this world, which will also be a witness against all the actions of the ungodly, which pervert the truth into lies, and despise the Holy Spirit—for we are not our own, but His whom we serve in his light.

As every one is called, so let him see, and so let him walk, or converse; for we manage not all one and the same conversation, but every one according to his gifts and calling to serve God to his honor and wonders, which shall be manifested in this world.

Wherefore let us be meek and lowly in heart, so that we receive the ability to be guided by God's Spirit—for there is a great earnest severity at hand, such as has not been since the beginning of the world—the floor shall be purged, evil and good shall be separated one from another—the day dawns.—Wherefore we should examine ourselves, and by self-denial learn to know ourselves; so that we by experience know that we are united with Christ in God; which union will then hide us, so that no Satanic influx can deceive us; for then we are dead as to our own selfish Adam's life, and our life is hid with Christ in God; and when Christ, who is our life, shall appear, then shall we also appear with him in his glory.

Such a divine union and hiddenness we can attain, if we enter with our inclinations into God, (and deny all that which worldly and carnally-minded men love more than God,) and continue in real earnest prayer; so that when we walk in the night time, we then cast all worldly sorrows aside, and enter with earnest prayer and inclination into God; as David says,—"When I remember thee upon my bed, and meditate on thee in the night watches." For if we thus (day and night) continue in prayer, and have our inclinations constantly directed into God—and feel that Christ is in us with his subduing power, so that we can break all evil inclinations and influxes, and change them into meekness; then we have an experienced token that we are not reprobates, and are partakers of Christ's merits, and shall appear with him in his glory. Amen.

Shepherdstown (Pa.), May 12th, 1848.

Letter from Bro. P. Ailing.

In my pamphlet upon the two-horned beast, there appears to be a difficulty in the minds of not a few upon some points, which I desire, if possible, to make plain, by the following explanations, through the medium of the "Herald."

I will state the points I wish to illustrate thus:—The two-horned beast denotes the right head, or last form of government, of the fourth and last universal kingdom, prior to the establishment of the everlasting kingdom of God; whilst the scarlet-colored beast, full of the names of blasphemy, having seven heads and ten horns, denotes, or rather embraces, all the peoples, and multitudes, and nations, and tongues of earth, or the many waters on which the woman is to be seated at and just prior to the judgment. Hence, the eighth head, the scarlet-colored beast, and the woman, must, of necessity, denote three separate and distinct things. The head is a symbol of that form of secular government that sways or controls the body of the beast (that is the world) during the time of its continuance; whilst the woman denotes a corrupt ecclesiastical organization, seated upon the body of the beast, and sustained by that head, or form of government; at the same time, having, or assuming a dominion superior to it, or that of the kings of the earth, as declared in the last verse of the 17th chap. of Revelation, which, according to Prof. Whiting's translation, reads thus: "And the woman which thou didst see, is that great city having a kingdom over the kings of the earth." In my pamphlet I endeavored to prove, that the allied powers of Europe had exercised this controlling secular power over nearly, or quite, the entire earth, for the last thirty years and upwards; consequently, I inferred that that power was the eighth head;—that the European alliance did restore the Papacy, after it had been killed by the sword by Bonaparte, and caused it to live again, at which time the Papacy took her seat as the harlot woman upon the scarlet-colored beast. That she now has a kingdom over the kings of the earth, I think will appear manifest to all who will take the trouble of reading Bro. Himes' "Statement of Facts" relative to the progress and extent of that power.

The present aspect of affairs in Europe plainly indicates that this eighth head is about to go away into destruction,—the woman to be burned with fire, and the sure word plainly teaches, that the entire body of the beast is speedily to be given to the burning flames. May the Lord aid his people, and all who have an ear to hear, to escape the judgments that are so rapidly coming upon these desolating powers, and find in Christ a shelter from their awful doom, is my earnest prayer.

Norwalk (O.), May 9th, 1848.

GOSPEL ORDER.—There are in electricity two principles, or, more properly, two electricities, called the positive and the negative. When these are in equilibrium, there follows what is called "electrical repose." But when one predominates over the other, there is a struggle to regain a balance. Just so in a religious assembly, when there is gospel order, with a full measure of the Holy Spirit, there is prosperity. But an attempt at order without the Holy Spirit, results in formality; while a dependence upon the Spirit,

without striving for the order which the Bible teaches, always has, and always will result in fanaticism.—I had as lief be frozen up in an iceberg of formality, as to be burnt up and roasted alive in a volcano of fanaticism.

A man might as well run a race on one foot, or a bird fly with one wing, as to enjoy religious prosperity without gospel order, with the fulness of the Holy Spirit. As well might there be harmony in the solar system under the centripetal or centrifugal law alone, as pure and undefiled Christianity without both the word and the Spirit. But some will dwell either in Lapland or Borneo. TEMPERATE ZONE.

Bro. WM. M. INGHAM writes from Wilton (Me.), under date of May 13th, 1848:—

I write a few lines to inform you of my health and prosperity. My health has not been as good as usual for some weeks past, as I have been somewhat worn down. I spend the most of my time in going from house to house, and talking, and praying, and appointing meetings. For a few weeks past, I have spent the most of the time in this place. The Lord has revived the hearts of the few that are looking for his speedy coming; a few of the wandering children have been reclaimed, and some of the unconverted appear to be anxiously enquiring the way of salvation, and we are trying to tell them how they may obtain it. I am glad that salvation is yet to be obtained by all that will seek for it with all their heart. But soon it will be too late! What is done must be done quickly. I wish to be found doing my Master's will, and giving a portion of meat in due season, which I understand to be the present truth—the proclamation of the Lord's speedy coming. We have had some interesting meetings; prejudice, in some measure, has been driven away from some minds, and there appears to be more of an interest to hear on the subject of the Lord's speedy coming.

The condition of the eastern world shows us we are nearing the great crisis. In view of this I can say, "Amen. Even so, come, Lord Jesus," and take to thyself thy great power and reign.

If it is the Lord's will I hope the time will soon come when you will again have your power of speech, so as to go forth and sound the glorious news of our coming King, and to alarm or arouse the sleeping virgins, that they may prepare for the return of their Master, and to warn sinners to flee from the wrath to come, and lay hold of the hope set before them in the gospel. Yours in love, looking for speedy redemption.

Bro. E. MADDLE writes from Rushville (In.), under date of May 6th, 1848:—

DEAR SIR:—I am pleased with the "Herald." I am an old man, and from my youth have taken the sacred Scriptures for my guide and counsel; and I find your paper an excellent assistant in enabling me to pursue my journey, and make my researches among the sacred Records. I wish to have it, not only on my own account, but on account of my family, and I herewith send you my subscription, though I am a poor man, and I hope to be able to send you more shortly. I delight to peruse its pages; its doctrine comforts me, and builds me up in my faith, and I cannot think of doing without it as long as I can command it. I am not a member of any nominal church, but I wish to obey whatever is commanded in the Scriptures, and obey all their mandates, taking them for a lamp to my feet, and as the man of my counsel. I would also wish it to bring my family under the same influence and consideration. The "Herald" contains speeches from all nations, from all missions, and from the field of every missionary labor. I like it on that account, because it informs the youth of all the operations of other countries.

I ask an interest in your prayers not only for myself, but for all our State, that they may see the light wherein you walk, and walk in it themselves.

The Danger of Riches.

Ah! the rust of riches! Not that portion of them which is kept bright in good and holy uses, "and the consuming fire," of the passions which wealth engenders. No rich man—I lay it down as an axiom of all experience—no rich man is safe, who is not a benevolent man; no rich man is safe but in the imitation of that benevolent God, who is the possessor and disposer of all the riches of the universe. What else mean the miseries of a selfish, luxurious, and fashionable life everywhere? What mean the sighs that come up from the parlours, and couches, and most secret haunts of all splendid and indulgent opulence? Do not tell me that other men are sufferers too.—Say not that the poor, and destitute, and forlorn, are miserable also. Ah! just heaven! thou hast in thy mysterious wisdom appointed to those a lot hard, full hard, to bear.—Poor houseless wretches! who "eat the bitter bread of penury, and drink the baleful cup of misery;" the winter winds blow keenly through your "looped and windowed raggedness;" your children wander about unshod, unclothed, and untended; I wonder not that ye sigh. But why should they, who are surrounded by everything that heart can wish, or imagination can conceive—the very crumbs that fall from whose table of prosperity might feed hundreds—why should they sigh amidst their profusion and splendor? They have broken the bond that should connect power with usefulness, and opulence with misery. That is the reason. They have taken up their treasures, and wandered away into a forbidden world of their own, far from the sympathies of suffering humanity; and the heavy night dews are descending upon their splendid revels; and the all-gladdening light of heavenly beneficence is exchanged for the sickly glare of selfish enjoyment; and happiness, the blessed angel that hovers over generous deeds and heroic virtue, has fled away from the world of false gaiety and fashionable exclusion.—Dr. Dewey.



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The Death of Moses.

Wear the wand'ring Hebrew host reclined near Jordan's stream,
And Casan's land in vision rose, their earliest, brightest dream;
Their fathers all had passed away, like foam upon its breast,
And in the desert lone they slept, where they had sunk to rest.

The prophet-kings who led them on through all their pilgrim way,
Had shared their sorrows, borne their wrongs—no more with them
might stay;
The word does forth, Jehovah speaks, "ascend the mount and die,
But first behold the promised land, where Israel's blessings lie."

He last farewell in thrilling tones fell on the list'ning crowd—
The strong of heart, with anguish deep, like oaks of Bashan bowed;
"I leave thee, God thy refuge is, his everlasting arm
Shall guide thee, shall shield thee from dayless peril from every harm."

And then the prophet-leader went, with kingly tread and form,
His spirit did not seem to bend before a bursting storm:
There was no faltering of his step, no quailing of the eye,
When at the bidding of his God, he climbed the mount to die.

Like his, our weary pilgrims in triumph too may end,
To the heavenly promised land our early footstep lead;
And when we've crossed the darkling stream, we'll join the choral
band,
Where harps and voices swell the song of Moses and the Lamb.

Apocalyptic Sketches. No. VIII.

BY REV. JOHN GUMMING, D.D.

THE REFORMATION.

"And I saw another mighty angel come down from heaven, clothed
with a cloud; and a rainbow was upon his head, and his face was as
it were the sun, and his feet as pillars of fire; and he had in his hand
a little book open; and he set his right foot upon the sea, and his left
foot upon the earth. And cried with a loud voice, as when a lion roars:
'And when he had cried, seven thunders uttered their voices.' And
when the seven thunders had uttered their voices, I was about
to write; and I heard a voice from heaven saying unto me, 'Seal up
these things, which the seven thunders uttered, and write them not.'"
—Rev. 10:1-4.

(Continued from our last.)

At this very time, the church of Rome, not aware that the monk's cowl concealed an enlightened head, and a Christian heart—the church of Rome, ever subtle and watchful, was anxious to keep Luther quiet. I have heard it said, that when the celebrated Whitfield began to make too deep and powerful a stir, King George III., I believe, asked what should be done with him? The reply of the supple statesman was, "Make him a bishop." That was a prescription borrowed from the great pharmacopoeia of all such prescriptions, the policy of the church of Rome. Be it as it may, Martin Luther was made, not a bishop, but a Doctor of Divinity—a dignity of some value, but strange enough, (for, it is the fact, that such policy always confounds itself,) the very office with which she invested him, implied that he was to be a teacher of the Bible, and that Bible he was specially to study. The name remained, but the duty in reality had become obsolete. The study of the Bible was utterly forgotten, though the office of an expounder of it was still kept up. Luther determined, as he always did, to be what he seemed, (for, as Carlyle said of him, "there was no sham about that man—he was no semblance—that monk was a real man—a true man—he never would live in semblance—he would always stand on realities.") Luther acted in this spirit; for when invested with the title of Expounder of the Bible, he determined to be really and truly so. He immediately caused three or four planks to be placed in the market-place of the town of Wittenberg, and took his stand upon these planks, and began to preach: first of all, to a very few; but eventually to many, for the doctrines he uttered—the strange truths he enunciated, found a response in the hearts of myriads; and, at last, the crowds that came to hear Martin Luther were so great, that even Pope Leo, the elegant and accomplished Pope, who was far more busy in encouraging painters than in promoting the spread of Christianity, began to think that the monk was no common or ordinary disturber of the church. The people spoke of him in some such language as this: "We have learned," they said, "from

this monk to sing a new song;" and what was that song? "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." And Melancthon—the amiable and peaceful Melancthon, who never could have originated the Reformation, if it had been left to his arrangement—made the remark, that it seemed since Luther thus preached, "as if a new day had risen upon the Christian world, after the long darkness of a dark night." I have just alluded to Melancthon; and though I am speaking chiefly of Luther, let me add the advice, in this place, that in estimating Christian character, we should always recollect that Christianity does not change A into B, or B into C, but it sanctifies A, and it sanctifies B, and it sanctifies C. In other words, the Gospel does not make us *other* men, but it renders us *new* men. And while some thought Luther was too rough, and others that Melancthon was too gentle, each was alike fitted and sanctified for his place. If Knox had affected to be one of the elegant and accomplished preachers of the day, and had been more attentive to the ring on his finger than to the Bible in his hand—if he had preferred to pay court to queens rather than to be loyal to Christ and to preach the Gospel; to be elegant and courtly in his phraseology, rather than to enunciate the truth fearlessly, it would never have been written on his tombstone, as it has been written to this day, "Here lies the man who never feared the face of clay."—It was thus that we in Scotland got rid of what England has not completely got rid of, not only the rooks themselves, but the nests and rookeries in which they found their lurking places.

The Reformation, however, was not merely a manifestation of Christ simply as the Sun of Righteousness. It is said, that when Christ interposed, he not only appeared with a face shining like the sun, but he also "spoke with a loud voice, as when a lion roareth;" and that lion is described in a previous chapter, as the Lion of the Tribe of Judah. Was there any feature now in the Reformation, the counterpart of this revelation in heaven? There was. Luther's duty was not only to point out the Sun of Righteousness, which then arose above the horizon with healing under his wings, but Luther, like Jeremiah, was born a man of controversy. He had not only to speak the truth, but to condemn and to protest against error—not only to point out the sun-beams, but to scatter the obstructing clouds; and accordingly we read that about this very time, an occasion occurred that necessitated his assuming a controversial attitude. Tetzel, the impudent and unsanctified emissary of the Vatican, began to preach his indulgences, and to tell the people that there is no sin, (I quote his own language,) "there is no sin so great that the indulgences which I have cannot remit it. These indulgences are the most precious gifts of God." "This red cross has as much efficacy as the cross of Jesus Christ." "There is no sin so great that the indulgence cannot remit it; and even if any one should, which is impossible, ravish the Holy Virgin Mother, let him pay—let him only pay largely, and it shall be forgiven him.—Even repentance is not requisite more than this,—indulgences save not only the living, but the dead. Ye priests, ye nobles, ye tradesmen, ye wives, ye maidens, and ye young men, hearken to your departed parents, crying to you, from the bottomless abyss, 'We are enduring horrible torment; a small alms would deliver us; you can give it, and you will not.' The very moment that money chinks against the bottom of the chest, the soul escapes from purgatory, and flies freely to heaven. O senseless people, and almost like to beasts, who do not comprehend the grace so richly offered.—

This day heaven is on all sides open. Do you now refuse to enter? With ten groschen you can deliver your father from purgatory. I protest, that though you should have only one coat, you ought to strip it off and sell it to purchase this grace. God has given all power to the Pope." "Do you know why our most Holy Lord distributes so rich a grace? The dilapidated church of St. Peter and St. Paul is to be restored, so as to be unparalleled in the whole earth. That church contains the bodies of the holy apostles Peter and Paul, and a vast company of martyrs. These sacred bodies, owing to the present condition of the edifice, are now, alas! continually trodden, polluted, dishonored, and rotting in the rains. Ah! shall those holy ashes be suffered to remain degraded in the mire?"

The impious Tetzel then quoted Scripture:—"Blessed are the eyes that see what you see. Bring money, bring money, bring money!" Luther says that Tetzel uttered this cry with such a dreadful bellowing, that one might have thought some wild bull was rushing among the people, and goring them with his horns. Each person paid for his indulgence according to his rank and crime. Polygamy was six ducats, perjury and sacrilege nine, murder eight, and witchcraft two. Perhaps the most satisfactory explanation of the nefarious traffic will be the perusal of one of the diplomas:—

"Our Lord Jesus Christ have mercy on thee, N. N., and absolve thee by the merits of his most holy sufferings. And I, in virtue of the apostolic power committed to me, absolve thee from all ecclesiastical censures, judgments, and penalties that thou mayest have merited; and, further, from all excesses, sins, and crimes that thou mayest have committed, however great and enormous they may be, of whatever kind, even though they should be reserved to our holy father the Pope, and the apostolic see. I efface all the stains of weakness, and all traces of the shame that thou mayest have drawn upon thyself by such actions; I remit the pains thou wouldst have had to encounter in purgatory; I receive thee again to the sacraments of the church; I hereby re-incorporate thee in the communion of saints, and restore thee to the innocence and purity of thy baptism, so that at the moment of death the gate of the place of torments shall be shut against thee, and the gate of the paradise of joy shall be opened to thee. And if thou shouldst live long, this grace continueth unchangeable till the time of thy end. In the name of the Father, and of the Son, and of the Holy Spirit. Amen."

It must be obvious that this process was calculated to acquire an extensive popularity among that numerous class of persons whom licentious passions urge forward to every vicious indulgence, but in whose bosoms the moral faculty still retains a degree of sensibility sufficient to render them uneasy, even in the moments of the most vicious intoxication. They might sin and purchase absolution in quick succession,—their riches being the sure measure of their indulgence. The Temple in the days of our Lord's humiliation had never become such a scene of a traffic as this. And as if to proclaim to the world that thieves had the management of the unhallowed gains, the chest into which the price of sin was cast had three keys; one key was entrusted to Tetzel, the other to the treasurer of the house of Fugger, by whom the toll was farmed; and the third was in the hands of the civic authorities. They dared not trust each other. Each viewed his fellow as a thief, and God beheld from heaven his house of prayer literally turned into a den of sacrilegious thieves. There is still another illustration of the spirit of these unprincipled dealers. As soon as the labors of the day

were over, they gave themselves up to every species of debauchery. The sums which had been scraped together, and emptied into the chest by the worn hand of labor, were spent in gaming-houses, in taverns, and houses of infamy. They were the impostors,—the poor people were the wronged and bleeding victims. Tetzel and his fellow-harpies dreaded nothing so much as the simple announcement of the Gospel "without money and without price."

The people ultimately began to see through the gross deceptions practised upon them. Inquiries began to be made far and wide, in palaces, in halls, and in huts. If souls suffer so much in purgatory, and the Pope has power to emancipate them, why does he wait till he gets so much money? What is the use of rich foundations for masses for the dead, seeing their souls can now be rescued only by the money paid into Tetzel's box? Human nature could not stand the gross imposition. A sinner one day asked a sin-broker and indulgence-vender, "Can we redeem a soul from purgatory by casting a penny into the chest?" "Yes," said the vender. "Ah!" replied the sinner, "what a cruel man the Pope must be, to leave a poor soul to suffer so long for a penny." The miscreant venders paid inn-keepers by promises of salvation, like bank-notes. Tetzel's impiety and daring impostures, however, reached the ears of Luther. His remark was characteristic of the man,—"God willing, I will make a hole in Tetzel's drum."

Opportunities soon occurred for enabling Luther to put in practice the principles he cherished even in the depth of papal darkness. As a confessor, he heard the acknowledgments of numerous citizens of Wittenberg, that they had been guilty of adultery, licentiousness, and dishonesty. On his rebuking them, he was told, that though they required absolution, they did not mean to abandon the sins which they had confessed. He refused them absolution. They showed in turn the indulgences which they had purchased. Luther told them that their bits of paper were of no value; they must cease to sin, or perish. Tetzel heard of the daring comments of this Augustinian monk, and, mistaking the metal of the man, he began to fulminate anathemas against him. He even lighted fires in succession in the great square of the city, and announced that he had orders from the Pope to burn every heretic who should say a word against indulgences.

Luther's flock heard Tetzel, and some of them were even infected by his deadly and pernicious imposture. This awakened the mind of Luther to an investigation of his pretensions, and the result of that investigation was that Luther, on the evening of Oct. 31, 1517, drew up ninety-five contrary theses, or propositions, which he forthwith fixed upon the doors of the chief church in Wittenberg. There was no newspaper then in which to advertise them—nor public prior to announce them; or, if there had been one willing, he dared not do so. Luther, in the silence of the night, posted the propositions upon the most public and conspicuous place in the city, and the crowds that gathered round to read them were innumerable.

Each of these contained a germ of Protestant truth,—each struck at a Popish heresy. These ninety-five theses are worthy of record. Let us read one or two of them, as samples:—

"1. When our Master, and Lord Jesus Christ, says 'Repent,' he means that the whole life of his faithful servants upon earth should be a constant and continual repentance."

"2. This cannot be understood of the sacrament of penance,—that is to say, satisfaction and confession as administered by the priest."

"3. However, our Lord does not here speak only of inward repentance: inward repentance

is invalid, if it does not produce outwardly every kind of mortification of the flesh.

"4. Repentance and grief—that is to say, true penitence—last as long as a man is displeased with himself,—that is to say, till he passes from this life to eternal life.

"5. The Pope cannot, and does not mean to remit any other penalty than that which he has imposed, according to his good pleasure, or conformably to the canons,—that is to say, to the papal ordinances.

"6. The Pope cannot remit any condemnation, but can only confirm and declare the remission that God himself has given, except only in cases that belong to him. If he does otherwise, the condemnation continues the same.

"8. The laws of ecclesiastical penance can be imposed on the living only, and in no wise respect the dead.

"27. Those persons preach human inventions who pretend that, at the very moment when the money sounds in the strong-box, the soul escapes from purgatory.

"32. Those who fancy themselves sure of their salvation by indulgences, will go to the devil with those who teach them this doctrine.

"36. Every Christian who feels true repentance for his sins has perfect remission from the punishment and from the sin, without the need of indulgences.

"37. Every true Christian, dead or living, is a partaker of all the riches of Christ, or of the church, by the gift of God, and without any letter of indulgence.

"50. We must teach Christians that if the Pope knew the exactions of the preachers of indulgences, he would rather that the metropolitan church of St. Peter were burnt to ashes, than see it built up with the skin, the flesh, and bones of his flock.

"53. To hope to be saved by indulgences is to hope in lies and vanity, even although the commissioner of indulgences—nay, even though the Pope himself should pledge his own soul in attestation of their efficacy.

"55. The Pope can think no otherwise than this:—If the indulgence, which is the lesser, is celebrated with the sound of a bell, and pomp, and ceremony, much more is it right to celebrate the preaching of the Gospel, which is the greater, with a hundred bells and a hundred times more pomp and ceremony.

"62. The true and precious treasure of the church is the holy gospel of the glory and grace of God."

This was what Luther called, in his own stern and rugged Saxon, "taking the goose by the throat." Leo heard of the propositions of Luther: he was grieved that he denied the Pope's power, but thought—very falsely thought—that as fire had extinguished so many heretics before, and as the light of the flames that had consumed previous martyrs was not yet totally darkened over the firmament of Europe, even the smell of fire might awe and put down the rash and courageous monk who avowed himself the author of the ninety-five propositions affixed to the doors of the church at Wittenberg. But Luther was not the man to be put down thus.—(To be continued.)

Angels—their Existence and Character.

BY CHARLOTTE ELIZABETH.

In the great conflicts that man has to wage with the terrible enemy to whom he has sold himself, and who labors to keep, or to regain possession of every individual soul, so long as it inhabits the body, man has but one effectual help. Unaided and alone, God, manifest in the flesh, fought the battle of redemption: he alone paid the ransom, and from him alone is all strength, all succor to be derived. There is not in heaven above, or in the earth beneath, any created thing, capable of supplying a fraction towards the mighty price of man's deliverance, nor of contributing an iota of the power by which alone he can successfully fight the good fight of faith, and lay hold on eternal life. It is highly important to bear this in mind, because of the fearful abuses by which the adversary has prevailed to pervert the delightful truths that we are now about to investigate. The Papal apostasy, one of whose characteristics is to "blaspheme them that dwell in heaven," (Rev. 13:6), has established a system of angel-worship, interwoven with every part of its unholy fabric, and carried to such an excess that it has prevailed to drive the Church of Christ into an opposite extreme; teaching them to shrink from, or to overlook the encouraging truths that tend to the glory of God; and which are therefore changed into a lie by Satan, that in our anxiety to shun that lie, we may lose the consolations provided for us.

Of what subsisted previously to the creation of this globe, we have but very dim intimations; yet we know that angelic hosts looked on and rejoiced in the beautiful work. This is conveyed in magnificent language in the book of Job, where the Lord enters into controversy with the doubting and complaining, but self-justifying sufferer. "Where wast thou when I laid the foundations of the earth? declare if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; when the morning stars sang together, and all the sons of God shouted for joy?" Job 38:4-7. It is certain from this passage, that beings, bright and holy, existed, with faculties to comprehend, and minds to rejoice in the manifestation of God's power and goodness in creating this globe on which we dwell. They are called "the angels of God," Gen. 18:12, "Holy angels," Matt. 25:31.

Michael seems, indeed, to be among the holy angels, what Satan is among the fallen spirits, a leader invested with great power; and we find them personally opposed on two occasions,—the first of which seems conclusive as to his being, however high and glorious, still a creature, humble and obedient: "Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." Jude 9. Peter applies the same argument, and seemingly alludes to the same event, when treating, as Jude does, of the presumptuous evil-speaking of ungodly men. "They are not afraid to speak evil of dignities: whereas angels, which are greater in power and might, bring not a railing accusation against them before the Lord." 2 Peter 2:11. Here the same expressions are applied to Michael, and to angels generally. He is, however, of exalted rank, as the angel who talked with Daniel plainly declared, when alluding to the mysterious contest in which he had been engaged, together with other spiritual beings, and which has already been quoted. Michael is there designated "One of the chief princes;" and the angel addressing Daniel as a seer, calls him "Michael your prince." Dan. 10:13-21. Finally, when describing the consummation of all things, the angel says, "At that time shall Michael stand up, the great prince which standeth for the children of thy people." Dan. 12:1. From all this we gather that Michael is one among several angelic beings, whom the Lord has seen fit to elevate above their fellows, and that as regards the concerns of our planet, he is probably the chief. The word archangel occurs but once more in the Bible, and there we are told, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." 1 Thess. 4:16. But Michael is named again, as we have before seen, as heading the great battle against Satan, when "there was war in heaven, Michael and his angels fought against the dragon; and the dragon fought, and his angels." Rev. 12:7.

The most natural inference to be drawn from what the Lord has seen good to intimate to us, is that some special post is assigned to each one of the heavenly spirits; and collectively we know what their office is. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1:14. One may, indeed, oversee the affairs of the kingdom, while another watches the slumbering baby in a cottage cradle; but be the office what it may, it is rendered arduous by the incessant opposition of the Satanic hosts, who are forever crossing the path and thwarting the work of those ministering spirits, to say nothing of the perverseness of those who, though by the free mercy of God they are "heirs of salvation," still inhabit a body of death, tainted by corruption, opposed to holiness, and presenting, no doubt, a painful and a perplexing spectacle in the eyes of their unseen friends, whose holy natures, full of love, zeal, thankfulness, and perfect obedience, must often shrink from the perverse iniquity of even the redeemed people of God.

Yet we know that these loving ministers take delight in our prosperity: their zeal for the glory of God must necessarily cause them to rejoice in the subversion of Satan's empire among men; and the knowledge that they possess of his object, the continual sight of his atrocious devices to promote that cruel object, and above all, the daily, hourly spectacle of souls passing from this stage of existence into a hopeless eternity, all tend to keep alive in their minds that compassionate feeling towards

us which makes the welfare of every soul a matter of deep interest to him. Our Lord assures us that "there is joy in the presence of the angels of God, over one sinner that repenteth;" (Luke 15:10); and there is no mistaking the affectionate tone of the angelic messenger who, with the glory of the Lord encircling him, greeted the shepherds, "Fear not: for behold I bring you good tidings of great joy which shall be to all people;" (Luke 2:10); nor that of the various angels who announced the Lord's resurrection to the women; "Fear not ye; for I know that ye seek Jesus which was crucified. He is not here, for he is risen, as he said. Come, see the place where the Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and behold he goeth before you into Galilee; there shall ye see him: lo, I have told you." Matt. 28:5-7. This is an exquisite picture of angelic power, glory, and tenderness combined. The angel who spoke was seated on the stone that he had rolled from the sepulchre's mouth: such was the dazzling splendor of his countenance, that it shone like lightning; and the armed soldiers of Rome "did shake and became as dead men." Yet how kindly, with what condescending indulgence, and mild assurance he encourages the poor terrified women, dilating upon the particulars that were best calculated to inspire them with confidence and joy! We may return hereafter to the subject; but at present it must not be overlooked as exhibiting in a most touching light, the angelic character.

The first notice we have in Scripture of the ministry of angels is an awful one. God "placed at the east of the garden of Eden, cherubim, and a flaming sword, which turned every way, to keep the way of the tree of life." Gen. 3:24. No doubt they who had sung together and shouted for joy when earth arose beneath the hand of her divine framer, and the whole glorious fabric was completed and pronounced very good, were frequent visitors to man, encouraging and sharing with him the language of praise in their King; and very terrible indeed to them must have been the spectacle of these favored, beloved creatures, recently formed out of the dust, and exalted to such majesty, and endowed with such felicity, drawn aside by a device of the devil to revolt, and to bring a curse upon what God had blessed; and their service in guarding the gate from the expelled offenders was a willing one; for how could the Lord be insulted and they not moved to most indignant sorrow? But although we find them prompt to execute the terrible denunciations of his displeasure, his mercy to man excites their chief joy. We shall find many proofs of this as we go on; and while repudiating with horror the least approach to rendering them a particle of the honor due to God alone, we must be cold indeed not to feel a glow of thankful affection towards the high and sinless beings who sympathise with us in this our low estate of guilt and sorrow, who encamp around us to watch the movements of our deadly foes, and who long to welcome us into the heavenly mansions of safety and peace prepared for us by their Lord and ours.

Jehovah-Jesus.

[We copy the following from the *New Church Repository*, for May.]

You are well aware of the remarkable fact, that the Chaldee Targumists or Paraphrasts, who were all Jews, wherever, in our version, there is any intimation of the visible display of the Divine glory or power, are accustomed to make use of the term "Shekinah," which signifies dwelling, or habitation, from the Hebrew שָׁכָן *shakan*, to dwell or inhabit. The derivative *Shekinah* is used more particularly of the divine presence, glory, or majesty, or of the Divinity itself when said to be present to men, or to converse with them, or to vouchsafe to them his sensible and gracious aid. Accordingly the following, among hundreds of other passages, are rendered by the Chaldee Targums of Onkelos and Jonathan conformably to this import of the term;—Ps. 74:2, "Remember thy congregation which thou hast purchased of old; this mount Zion wherein thou hast dwelt." Chal. "Wherein thou hast made thy *Shekinah* to dwell." Num. 10:36, "Return, O Lord, unto the many thousands of Israel." Chal. "Return now, O Word of the Lord, to thy people Israel, make the glory of thy *Shekinah* to dwell among them, and have mercy on the thousands of Israel." Num. 11:20, "Ye have despised the Lord which is among you." "Ye have despised the Word of the Lord whose *Shekinah* dwelleth among you." Hag. 1:8, "Go up to the mountain, and bring

wood, and build the house, and I will take pleasure in it, and will be glorified saith the Lord. Chal. "And I will make my *Shekinah* to dwell there in glory." Ps. 85:10, "His salvation is nigh them that fear him, that glory may dwell in our land." This is distinctly explained by Aben Ezra as meaning that the *Shekinah* may be established in the land. It would be easy to multiply passages to the same effect ad libitum, for even the voluminous citations of Buxtorf do not embrace a tithe of the examples of the usage which may be drawn from the Pentateuch alone. It is the ordinary phraseology of the Chaldee Paraphrases wherever in our version we meet with any intimation of a visible display of the divine glory. Indeed, the terms of "Glory" and "Shekinah" are evidently recognized by the Targumists as convertible terms.

While this then is the current phraseology of these ancient Jewish paraphrases in regard to the visible manifestations of Jehovah, and to whom *as visible* (though not to the outward eye), and as dwelling or *Shekinizing* between the Cherubim, the whole worship of the Jewish Church was directed, it is a fact equally worthy of notice, that the Divine Personage thus manifested is termed by them *Minra da-Yehovah*, the Word of the Lord, of which "Logos" is the Greek representative. As the *Shekinah* was the medium of the divine presence, and of the declaration of the divine will, and as a voice inwardly audible frequently accompanied the manifestation, it was not unnatural that the title "Word of the Lord," or, by way of eminence, "The Word," should come to be habitually applied in this connexion. As words, either written or spoken, are the established vehicle for conveying the thoughts and feelings of one human being to another, so it is easy to conceive that the denomination "Word" should have been appropriated to what was deemed a medium of imparting the divine thoughts and counsels to men. The *Shekinah* and the *Mimra*, therefore, are in Jewish diction terms employed in most intimate connection with those ancient divine manifestations which I have indicated by the term *theophanies*. I shall hope to show in the sequel that the ideas which, in their minds, were couched under these appellations were in all probability extremely inadequate when tried by the fundamental truth involved; yet as the usage itself is a fact of some moment in its relations to the general subject, I shall adduce, in tabellated form, a sufficient number of instances to illustrate it clearly.

HEBREW.

Gen. 3:8. And they heard the voice of the Lord God walking in the midst of the garden.

CHALDEE.

And they heard the voice of the Word of the Lord walking in the garden.

HEBREW.

Ch. 28:20, 21. And Jacob vowed a vow, saying, If God will be with me, and keep me, &c., then shall the Lord be my God.

CHALDEE.

And Jacob vowed a vow to the Word, saying, If the Word of the Lord will be my help, &c., then shall the Lord be my God.

HEBREW.

Ch. 35:9. And God appeared unto Jacob again when he came out of Padan-aram; and blessed him.

CHALDEE.

And the Word of the Lord appeared to Jacob a second time, when he was coming from Padan-Aram; and blessed him.

HEBREW.

Ex. 16:8. Your murmurings are not against us, but against the Lord.

CHALDEE.

Your murmurings are not against us, but against the Word of the Lord.

HEBREW.

Ch. 19:17. And Moses brought forth the people out of the camp to meet with God.

CHALDEE.

And Moses brought forth the people out of the camp to meet with the Word of the Lord.

HEBREW.

Ch. 30:6. Where I will meet with thee.

CHALDEE.

Where I will appoint for thee my Word.

HEBREW.

Lev. 26:11, 12. And I will set my tabernacle among you; and my soul shall not abhor you. And I will walk among you and be your God.

CHALDEE.

And I will set my tabernacle among you; and my Word shall not reject you. And I will cause my *Shekinah* to dwell among you, and be to you a God.

HEBREW.

Num. 11:20. Because that ye have despised the Lord which is among you.

CHALDEE.

Because ye have contemptuously rejected the Word of the Lord, whose *Shekinah* dwelleth among you.

HEBREW.

Ch. 14:9 Only rebel not ye against the Lord.

CHALDEE.

But rebel not ye against the Word of the Lord.

HEBREW.

Ch. 23:4. And God met Balaam.

CHALDEE.

And the Word from before the Lord met Balaam.

HEBREW.

Deut. 1:30. The Lord your God which goeth before you, he shall fight for you.

CHALDEE.

The Word of the Lord thy God, who is thy leader, shall fight for you.

HEBREW.

Ch. 1:32,33. Yet in this thing ye did not believe the Lord your God, who went in the way before you, to search you out a place to pitch your tents in, in fire by night, to show you the way ye should go, and in a cloud by day.

CHALDEE.

And in this thing ye did not believe in the Word of the Lord your God, who went as a leader before you, &c.

HEBREW.

Ch. 13:18. When thou shalt hearken to the voice of the Lord thy God.

CHALDEE.

If thou shalt be obedient to the Word of the Lord thy God.

We have here, if we mistake not, indubitable evidence that the term "Logos," or "Word," which in Chaldee or Rabbinical usage is most intimately related to the "*Shekinah*," is in fact a designation of the very Personage whose recorded *theophanies* in the Old Testament were made through the medium of an angel, and on grounds which I have previously endeavored to explain.

The "Word" is but another name for the Divine Truth, predicated especially of the Son, as Divine Good is predicated especially of the Father, and as the Divine Proceeding is predicated of the Holy Spirit.

That by the Word in this relation is meant the Lord's Divine Humanity, is evident from its being said that "the Word became flesh and dwelt among us." The Divine Humanity existing from eternity in "first principles," descended, in his incarnation, into "last principles," or "ultimates," or, as we may properly say, the Alpha descended into the Omega. He thus became an earthly man among earthly men, and became visible to the outward eye as he had been visible, in the angelic form, to the spiritual eye. This is doubtless what is meant by the Apostle, in saying, that though he was "in the form of God, and thought it not robbery to be equal with God," yet, "he made himself of no reputation, and took upon him the form of a servant," &c. The "form of God" is the Divine Humanity in its first principles, as it exists in the Divine nature from eternity.

But has not the title "Word" some relation to the written Word? Undoubtedly it has. "Since truth is meant by the Word," by the Word is meant all revelation, thus likewise the Word itself or Holy Scripture." A man's vocal speech is an emanation from the man himself; he is essentially *in* his utterance; and the case is not altered by its being embodied in written language. A letter addressed by one person to another, is as truly a going forth of his spirit, in the form of words, as if the communication were made by spirit coming in contact with spirit in the spiritual world. The Divine Word is the divine voice speaking to man, and the Divine voice is as much a form of the Divine being as a man's voice is a form of his being. But the human voice is effected by the medium of the undulations of the atmosphere, which of course cannot hold in respect to the Deity. The aerial sound, however, in man's case, is nothing more than a vehicle for conveying the thought and affection of the speaker's mind, and cannot be needed for the communication of spirits disembodied. They then communicate by impressing *themselves* upon each other. Now God is a spirit, and in our present corporeal state he comes into communion with our spirits, through the medium of written speech, but this speech is *Himself*; in his essential Love and Truth, and whatever is in Himself is in his speech, that is, in his

Word. The Word of God therefore is the living Divine Truth, and is at any one moment just as really the present utterance, expression, or emanation of the Divine Being, as when flowing into the minds of the sacred penmen by whom it was indited, as they were moved (*φωτισμένοι, acted, borne or carried away*) by the Holy Ghost. But if the Divine Word is the Divine Lord, it is impossible to conceive that his inmost affections and thoughts—in a word, his essential Divinity—should not be in it.—(To be continued.)

Maria Louisa. No. 1.

BY REV. JOHN S. C. ABBOTT.

A darker day never enveloped in its gloom the Austrian Monarchy, than when the beleaguering hosts of Napoleon encompassed Vienna, and from their encircling batteries were showering shot and shells upon the doomed city. The armies of Austria, in repeated conflicts, had been mown down and scattered by the resistless conqueror. As the eagles of Napoleon glittered upon the hills which overlook the city, the royal family, with the "hot haste" which terror inspires, had fled far off into the wilds of Hungary. It is midnight. The sky is streaked with the fiery projectiles which, like meteors of death, are descending into the thronged and dismayed metropolis. Flames are bursting forth in every part of the city. All hearts are frozen with terror. There is no place of refuge. Red-hot balls crush their way through dwellings of brick and stone. Shells explode in the cradle of the infant, and upheaving the most massy dwellings, bury their mangled inmates beneath their ruins. The clamors of two hundred thousand combatants fill the midnight air, and mingle with the thunders of one of the most awful bombardments earth has ever witnessed.

In one of the chambers of the royal palace there lies a maiden, sixteen years of age, the daughter of the king. Her father and mother, in the consternation of their flight, were compelled to leave behind them their sick child. Her cheek is flushed with fever, and again paled with terror as the uproar of the assault, like angry thunders, fills the air. The glare of bursting shells and the flames of the spreading conflagration, portentously gleam through the windows, upon the eye of the sick and terrified sufferer. She in vain buries her head beneath the bedclothes to shut out the horrid cries of the assailants, and the shrieks of the wounded.

In the midst of this most dreadful scene, the gates of the city are suddenly thrown open, and a small party emerge, and with a flag of truce pass through the embattling hosts till they approach the presence of Napoleon. They inform him of the situation and the peril of the princess. He instantly orders the direction of every gun to be changed, which might endanger her person. The flag of truce again retires within the walls, and the awful bombardment continues. For ten long hours this terrific storm of iron descends upon the city; till three thousand shells have filled its streets with ruins and with blood. But Maria Louisa remains upon her bed unharmed, though other parts of her father's palace are blown from their foundations. Little did she imagine, in the consternation of that dreadful night, that it was her future husband who was thus raining down destruction upon her father's capital.—And little did the plebeian conqueror imagine, as he compassionately changed the direction of his guns, that this maiden was to be the Queen of France, and that by this bombardment he was wooing and winning for his bride a daughter of the Cæsars.

A daughter of the Cæsars! What a mysterious influence there is in ancestral renown. Napoleon even, the creator of his crown, the fabricator of his own glory, was dazzled by its glare. Maria Louisa was a lineal descendant of the proudest monarchs of Rome. The blood which circulated in her veins had passed to her from the Cæsars, and through the heroic heart of Maria Theresa. She had been cradled and nurtured amid scenes of moral sublimity and regal magnificence, which, one would think, would give an impress of grandeur even to the meanest soul. Surely, then, her spirit must be animated with all that is lofty and ennobling in human character. Alas, it was not so! She was nothing more than a mild, amiable, pretty girl, utterly incapable of cherishing an idea of magnanimity, or of heroism. She was endowed, by nature, only with those qualities which were most commonplace and earthly, and was entirely unqualified to act a noble part

in the lofty drama through which she was destined to move.

Napoleon, despairing of offspring from Josephine, and consumed with the most intense desire to have an heir who should inherit his glory and perpetuate his name, resolves to sever the ties which bind him to Josephine, the wife of his youth, and to obtain a more youthful bride from the subservient monarchies around him. He hoped thus to secure an heir in whose person should be allied all that was glorious in his own achievements, and all that is illustrious in exalted descent. The repudiation of Josephine, strong as were the political motives which led to it, is the darkest stain upon the character of Napoleon. And, like all wrong doing, however seemingly prosperous for a time, it promoted final disaster and woe. A pique originating in this marriage, alienated Alexander of Russia from the French Emperor, and hence the campaign of Moscow, and the imprisonment of Napoleon upon the rock of St. Helena. When the design of Napoleon was known, every court in Europe was emulous of the honor of such an alliance. The Bourbons, in their exile, would gladly furnish a princess of the blood royal, as a bride for the mighty conqueror. The Russian Court proffers any of its high-born maidens to the acceptance of the master-spirit, at whose frown all Europe trembles. And the Austrian Monarchy, the proudest of all earthly dynasties, eagerly seeks alliance with the soldier of fortune, who has twice entered its capital in triumph, and reposed, with his plebeian marshals, in its palaces. After much deliberation, Napoleon decided to accept the alliance of Austria. Proposals were made for Maria Louisa, and eagerly accepted. Maria was then nineteen years of age, and was most happy to be honored as the bride of one who had filled the world with his renown. Napoleon was forty-two. On the 12th of March, 1810, apparently without emotion, she left the palaces of her fathers, surrounded by all the pomp the Austrian Monarchy could confer, to meet her future husband. As the long train of carriages left Vienna, the people gazed mournfully upon the scene. Maria Antoinette, the last princess Austria furnished for the throne of France, but a few years before had perished miserably upon the scaffold. The populace were only prevented by the soldiers from cutting the traces of the carriages, and preventing the departure. The gorgeous procession proceeded on its way towards the frontiers of France. Napoleon had never yet seen the bride who was coming to meet him. "She is not beautiful," he said, as he gazed upon her miniature, "but she is a daughter of the Cæsars!"

When Maria arrived at the Rhine, her Austrian attendants left her, and she was received by the French nation, and conducted towards Paris with the highest possible accompaniments of imperial splendor. The bells rang their merriest peals of congratulation. The Austrian and the tri-colored flag floated in friendly embrace from every tower. Triumphal arches, illuminated cities, and civic military processions greeted her progress, while the horses of her chariot buried their hoofs in the beds of roses which were spread over her path. France, then in the zenith of its pride, and intoxicated with glory, from the Rhine to the Pyrenees, resounded with all the expressions and demonstrations of rejoicing. Napoleon met her near Compeigne. Springing from his carriage, he eagerly leaped into that of the Empress, and, entirely regardless of all the restraints and etiquette of courts, folded her in his embrace with the most youthful impetuosity. The postillions were ordered to drive upon the gallop to the palace of Compeigne. This unexpected ardor was not at all unwelcome to Maria; and a few hours in the society of her imperial husband invested her with such queenly ease and affability, that she could hardly be recognized by her former attendants. The marriage ceremony was celebrated with the utmost splendor at St. Cloud; and never before or since has Paris resounded with such an uproar of rejoicing, as when Napoleon led his youthful bride into those apartments of the Tuileries, from which Josephine, but three months before, had been so cruelly ejected. Four queens held the bridal train of Maria Louisa, and the ambassadors of all the courts of Europe revolved around her as their central luminary. But who can tell how dimly these rejoicings fell upon the ear of Josephine, as she sat weeping in her deserted chambers.

In one year from that time, Maria was placed upon that mysterious couch of suffering from which no regal wealth or splendor can purchase exemption. Her pains were long-protracted,

and her anguish dreadful. The attendant physicians, in the utmost trepidation, informed Napoleon that the life of the mother or the child must be sacrificed. "Save the mother," said Napoleon; but, perceiving that they had lost their presence of mind, in view of the peril of so illustrious a patient, he immediately added: "Do as you would with the wife of the humblest tradesman in the Rue St. Denis." The physicians, re-assured, returned to their duty, and the crisis was passed.

The birth of this child was an event which had been anticipated by all France, with the most sincere interest. It had been previously announced that the cannon of the Invalides should proclaim the advent of the expected heir to the throne. If the child were a princess, twenty-one guns were to be fired; if a prince, one hundred. At six o'clock in the morning of the 20th of March, 1811, all Paris was aroused by the deep booming of those heavy guns, reverberating over the city in announcement of the arrival of the welcome stranger. Every window was instantaneously thrown open. Every ear was on the alert.—The slumberers were roused from their pillows, and silence pervaded all the streets of the busy metropolis, as the vast throngs stood motionless to count the tidings which those explosions were thundering into their ears. The heart of the great capital ceased to beat, and in all her glowing veins the current of life stood still. When the twenty-first gun had been fired, the interest was intense beyond all conception. The gunners delayed for a moment the next discharge, and all Paris stood breathless in suspense. The next moment the guns, double loaded, peeled forth the most welcome announcement; and from the entire city one universal roar of acclamation rose and blended with their thunders. Never was an earthly monarch greeted with a more affecting demonstration of a nation's love and homage. The birth of the King of Rome, how illustrious! The thoughtful mind will pause and muse upon the striking contrast furnished by his death. Who could then have imagined that his renowned father would perish a prisoner in a dilapidated stable in St. Helena, and that this child, a nation's idol, would linger through a few short years of neglect and sorrow, and sink into a forgotten grave.

—N. Y. Evangelist.

The Spanish Inquisition.

In his account of Torrigiano, the Florentine, Mr. Cumberland relates the final catastrophe of that ingenious artist, which happened in the year 1622, and which cannot but lead us to contemplate every appearance of superstition with horror. After having enriched the cities of Andalusia with several pieces of sculpture, not unworthy the disciple and rival of Michael Angelo, he was condemned to death by the Inquisition, and expired in the prison of Seville, under the horrors of an approaching execution. The story is as follows: Torrigiano had undertaken to carve a Madonna and child of the natural size, at the order of a certain Spanish Grandee. It was to be made after the model which he had already executed; and promise was given him of a reward proportioned to the merit of his work. His employer was one of the first Grandees of Spain, and Torrigiano, who conceived highly of his generosity, and well knew what his own talents could perform, was determined to outdo his former work. He had passed a great part of his life in travelling from kingdom to kingdom in search of employment, and flattering himself with the hope, that he had now at last found a resting-place after all his labors, the ingenious artist with much pains and application completed the work, and presented to his employer a matchless piece of sculpture, the utmost effort of his art. The Grandee surveyed the striking performance with great delight and reverence; applauded Torrigiano to the skies; and impatient to possess himself of the enchanting idol, forthwith sent to demand it; at the same time, to set off his generosity with a better display, he loaded two lacqueys with the money that was to defray the purchase. The bulk at least was promising; but, when Torrigiano turned out the bags and found the specie nothing better than a parcel of brass maravedi, amounting only to the paltry sum of thirty ducats, vexation at this sudden disappointment of his hopes, and just resentment for what he considered as an insult to his merit, so transported him, that, snatching up his mallet in a rage, and not regarding the perfection, or (what to him was of more fatal consequence), the sacred character of the image he had made, he broke it suddenly in pieces, and dismissed the lacqueys with

their load of farthings to tell the tale. They executed their errand too well. The Grandee in his turn fired with shame, vexation, and revenge, and assuming, or perhaps conceiving, horror for the sacrilegious nature of the act, presented himself before the Court of Inquisition, and impeached the unhappy artist at that terrible tribunal. It was in vain that poor Torrigiano urged the rights of an author over his own creation; Reason pleaded on his side, but Superstition sat in judgment; the decree was death, with torture. The Holy Office lost its victim; for Torrigiano expired under the horrors, not under the hands of the executioner.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, JUNE 3, 1848.

Bro. Litch in Canada East.

Providence permitting, Bro. Litch will attend to the following plan of appointments:—

STANSTEAD, Wednesday, June 7th, and continue over the Sabbath.

EAST BOLTON, (at the Chapel), Tuesday, the 13th, and Wednesday, the 14th. Lecture at 2 o'clock in the afternoon, and at 6 in the evening of each day.

HATLEY, (at the old Meeting-house,) Friday, the 16th, and continue over the Sabbath. Week days, 2 and 6 o'clock—all day on the Sabbath.

MELBOURNE, Tuesday, the 20th, and Wednesday, the 21st, at 2 and 6 o'clock each day. Will the brethren try to get the use of a meeting-house?

SHEFFORD, evenings of Friday and Saturday, the 23d and the 24th, and over the Sabbath.

DUNHAM, Tuesday, the 27th, at 2 o'clock p. m.—He will then go to the meeting on the Manor.

I hope that our brethren in Canada will take a practical interest in the above appointments. Let them be published far and wide; and let the prayer of faith go up to God, that the visit of his servant may be blessed to the furtherance of the gospel, in the quickening and preparing of many for the coming of his Son from heaven.

As Bro. LITCH is the general Agent of the Advent office, the subscribers to the *Herald* will have a good opportunity of paying any arrears, or subscriptions in advance. The office much needs all that is due. I am sorry that Bro. HIMES cannot favor Canada with a visit at this time.

R. HUTCHINSON.

The Glory that Isaiah Saw.

Says ISAIAH (6:1-12):—

"In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said,

Holy, holy, holy, is the Lord of hosts:

The whole earth is full of his glory.

And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; and he laid it upon my mouth, and said, 'Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged.' Also I heard the voice of the Lord, saying, 'Whom shall I send, and who will go for us?' Then said I, 'Here am I; send me.' And he said,

Go, and tell this people,

And see ye indeed, but understand not;

And make their ears heavy, and shut their eyes;

Least they see with their eyes, and hear with their ears,

And understand with their heart, and convert, and be healed.

Then said I, Lord, how long? And he answered,

Until the cities be wasted without inhabitant,

And the houses without man, and the land be utterly desolate,

And there be a great forsaking in the midst of the land."

Who was this glorious personage that ISAIAH saw? JOHN says, (12:38-41), "The Jews believed not on Jesus, that the saying of ESAIAH the prophet might be fulfilled, which he spake;

Lord, who hath believed our report?

And to whom hath the arm of the Lord been revealed?

Therefore they could not believe, because that ESAIAH said again,

He hath blinded their eyes,

And hardened their heart;

That they should not see with their eyes,

Nor understand with their heart,

And he converted, and I should heal them.

These things said ESAIAH, when he saw his glory, and spake of him."

Post-office Robberies.

Several robberies have occurred within a few months, of letters containing money, at or between Hartford and Boston. A letter of Messrs. H. & H. Freeman was mailed at Hartford for Boston last winter, and was robbed of \$700. Mr. Austin Duham, of this city, had one robbed of a \$500 check a few days since. The check was presented at a Boston bank, with a forged endorsement, and paid. We also understand that during the past week two or more letters containing money—one of them a large amount—have been robbed upon the same route. This system of plunder has gone far enough. We do not believe there is anything of the kind perpetrated in this city, but the most rigid measures should be taken to bring the guilty to justice.—*Hartford Times*.

We think it is high time that some steps were taken to ascertain where the evil complained of above exists. We have suffered to the amount of \$50, by the loss of money on the same route. In the fall of '45, a letter, mailed at Hartford, enclosing \$150 to our address, was not received as expected, and we could learn nothing from it till, instead of the letter sent us, we received the following letter, post-marked Providence, R. I., enclosing \$100,—the \$50 having been purloined:—

"Providence, December 19, 1845.

"MR. S. BLISS:—Enclosed is a part of the amount of money which I found in State-street, of Boston, on Monday morning, addressed to you, from Mr. Chapman, East Hartford. There was a \$100 and a \$50 bill. As I was coming up State-street, about 9 o'clock Monday morning, I saw a boy drop a letter; I picked it up, and saw money to some amount in it. For the first time in my life, I was induced to commit a theft, a thing which I have a thousand times regretted, and I would not now keep this money one day longer for ten times its amount. I took the letter, and went to the Post-office, but instead of putting it in, I kept it, took it to my hotel, broke open the letter, and kept the bills until Wednesday morning, when I got one changed at an office in State-street. I left that afternoon for this city, where I now write. One \$50 I have foolishly spent; but as soon as I can obtain the amount, fairly and honestly, you shall have it sent you by mail from this city. Excuse me, but I am agitated. Rely upon this as being true.

"ONE WITH A TROUBLED CONSCIENCE.

"N. B. By keeping this from the public prints, you will confer a favor, and it will be for your interest, no doubt."

We have complied with the request of the writer, by keeping it from "the public prints" for two and a half years; but have not found that his "conscience" has "troubled" him sufficiently to induce him to send back the other \$50. He however proved himself somewhat of an honest thief by sending back the \$100. If this should meet his eye, we hope the "trouble of conscience" under which he formerly labored, may be revived, till he shall make full restitution.

P. S. A friend carried the above letter to a clairvoyant, who, without opening the letter, said it was written in Providence by a female, in a disguised hand, contrary to her wishes, at the direction of a man who saw the original letter referred to dropped in State-street, Boston, picked it up—it having been put into a wrong box at the Post-office, and taken out by a person from another office, who dropped it without knowing it. She also said, that the man, on finding it, took it to the American House, in Hanover-street, where, on the book of arrivals, his name would be found on the last line of the page of a corresponding date—she mentioning the first name, and following initials, saying, the last name was so obscure that it could not be read. Strange as it may seem, on going to the American House, on the last line of a page there was the entry of a name, Dec. 12th, '45, from Providence, R. I., corresponding to her description, of which only the initial of the last name could be read, by reason of its being blotted. We have been frequently advised to test the power of the clairvoyant, to find the man himself, but have not yet felt disposed so to do. We should prefer to receive the \$50, than to expose his name to the public.

CORRECTION.—In the report of the proceedings of the New York Conference, which appeared in the *Herald* of the 27th May, the reporter makes me say, "In our last war, I was a volunteer." The sentence should have been—"In our last war, I volunteered with others.—We offered our services to use arms defensively, if called on."

The incident occurred at Burlington, Vt., where I was a member of the University. The town was threatened with an attack by the way of Lake Champlain. The students (with the exception of three or four) proffered their services to aid the soldiery and citizens, if a landing should be attempted. Their names were inscribed on what military men would term, a "roll of honor;" but beyond the fact of receiving arms, and spending one day in learning their use, no occasion presented for testing the efficiency of the "College Company." I am too well aware of the task imposed on a reporter, and the difficulty of

great accuracy, to censure the brother who filled that office during our Conference. N. N. WHITING.

THE FOUR WINDS.—Some have strenuously contended, that the four angels, holding the four winds, as described in Rev. 7:1, were the four powers of Europe united by the treaty of Vienna—the Holy Alliance; and that when that bond of union should be severed, the servants of God would have been all sealed. That bond of union has been rent asunder; the Holy Alliance is no more; the treaty of Vienna has been terminated. If those powers are the four angels, then the winds are no longer holden, and no more saints can be sealed. Those therefore who hold to that view, to be consistent, must believe that the gospel door is shut. Facts, however, show, that conversions have not ceased with the termination of that treaty. Consequently, that view is untenable.

"IN LOVE."—When a writer, in "banging" against and battling another, continually interlards his article with the remark, "We say this in love," we are always reminded of the quarrelsome man, who, excited to the highest pitch of anger, exclaims, "I am not mad!" No man with a serene and joyful countenance ever fears that spectators will think he is mad, or deems it necessary to assure them that he is not. And no one who pens an article with his heart overflowing with love to another, ever thinks it necessary to affirm that he "speaks in love," or fears that he will be judged to have written in anger. While the spectator, in meeting with such denials of anger, is led to say, "Not mad! I am glad of it—I feared you were! I should have thought so, if you had not told us you were not."

Bro. J. P. WETHEE.—We have long desired to have a visit in the East from Bro. WETHEE. In answer to an invitation for him to attend the Conference at Boston, he says:—

"DEAR BRO. HIMES:—Your communication of May 5th came to hand yesterday (the 17th). It gave me much pleasure to hear from you. I have been desirous of visiting the East, and seeing face to face those whose names are familiar. I have concluded to accept of your invitation. My duties and engagements, however, are of such a nature, as to forbid my leaving sooner than the last of June."

Bro. W.'s appointments will be seen in another column, and we hope the brethren in each place will help him on his way. Bro. WETHEE is a faithful and true-hearted brother, in whom we may place confidence without fear of disappointment.

SNEERING AT THE ORIGINAL OF THE BIBLE.—Those who sneer at the Hebrew and Greek, the original of the Old and New Testament—the languages in which God, the Fountain of all wisdom, has chosen, as the medium by which to speak to his children,—would be better employed in adoring his matchless goodness, which has condescended to direct the hearts of competent men to give us the excellent translations we enjoy, which have brought the Word within the reach of the humblest mind, and without which it would be effectually sealed to those who cannot read the language by which only Wisdom has seen fit to address her children.

JEALOUSY.—The most unpleasant men with whom to come in contact, are those who are full of jealousy and selfishness. The jealous are always selfish; for the desire to accomplish their own selfish ends is the cause of their jealousy of others. Such persons know not the luxury of acting for the good of others. They are continually harassing themselves with fears of others' motives, and doubts of their future plans and purposes. A writer forcibly says:—

"Jealousy violates contracts; dissolves society; breaks wedlock; betrays friends and neighbors; nobody is good; and every one is either doing or designing a mischief. Its rise is guilt or ill-nature, and by reflection it thinks its own fault to be other men's; as he that is overcome with the jaundice takes others to be yellow."

NEW LIGHT.—One in search of new light has discovered, that when PETER speaks (2 Pet. 3:16) of some who wrest the Scriptures, that he meant, those who place the Bible on a shelf, where it rests, without being used! This is about equal to a preacher who heard of, who, when preaching from Ps. 87:6, "The Lord shall count when he writeth up his people," compared the church to an old building, badly dilapidated, which needed to be righted up!

CONFERENCE IN BUFFALO.—Agreeably to the earnest request of the brethren in Buffalo, I have concluded to meet Bro. WETHEE there on the 6th of July, and hold a Conference till after the following Sabbath. Bro. W. will be expected to do most of the speaking. As I shall not be able to preach at all, Bro. HALE, or LITCH, may accompany me. J. V. H.

WHAT IS A CREED?—It is one's religious belief. A written creed is stating in writing what one does or does not believe; whether it is comprised in a creed of one article, or thirty. Sectarianism is the continually foisting before the public the peculiarities of one's own creed; and dogmatically affirming,—not substantiating by evidence,—that it is the essence of the Bible. For individuals to do this who have come together in support of some great question, is suicidally to place among themselves the elements of repulsion, which only the merey of God can prevent from sundering the bond of union that unites them. To assert that all have apostatized who do not endorse certain heretical dogmas, is a just cause of complaint on the part of those who are thus classed with apostates. The good spirit by which the classification is effected does not palliate the evil: it is the thing done, and not the manner of doing, that is complained of. Nor can its repetition right it, unless two wrongs are equivalent to a right. The great question among Adventists is, whether we shall unitedly work together in the advancement of the one great end? or shall we turn aside to advocate respectively each one his old sectarian notions?

When Adventists are attacked on their most conscientious convictions of right; and every means are taken to provoke a controversy, we feel compelled to regard men according to their measures.

DEAD—YET ALIVE.—How a man can be dead, and yet alive, is to some a paradox which they can by no means fathom, and which is a fruitful source of prejudice to those who affirm it. It was so in the time of the first advent. Our SAVIOUR said to the Jews, "Verily, verily, I say unto you, If a man keep my saying, he shall never see death." Then said the Jews unto him, "Now we know that thou hast a devil: ABRAHAM is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste death. Art thou greater than ABRAHAM, which is dead: whom makest thou thyself?"

They could not comprehend the simple meaning of the SAVIOUR's language, that death did not always denote the death of the body.

HORRIBLE.—A negro wife and child being put into the Covington (Ky.) jail, preparatory to being sent to New Orleans, to avoid such a destination, the mother killed her child, and then the father killed his wife and himself. Wonderful as the omission may seem, we have not yet seen in any of our exchanges that this "horrid tragedy" is accounted for by any "peculiar leaning towards Millerism"—the nominal cause of all modern cases of murder, insanity, &c. Formerly, "religious excitement" was the cause of such results; but the "religions" of the present day are guiltless of such a tendency.

The Cincinnati *Gazette*, in recording the circumstances of the above tragedy, says:—

"The act is a horrible one, and its recital makes the blood run cold. But had a slave in Rome, in the days of Roman grandeur, under like circumstances, committed a like deed, the fact would have come down to us embalmed in classic history, and been transferred thence to our school books, to excite in them the admiration of our children."

NEW SUBSCRIBERS.—All new subscribers who send \$1 for the *Herald*, between this and the end of the volume, will be credited to No. 404, the end of the next volume, and receive the balance of the present volume in addition. The sum of fifty cents will pay for all the back numbers of the present volume, while we have them, to those who wish.

DEATH OF MOSES.—Professor E. C. WINES is delivering in the Theological Seminary at New York, a series of interesting Lectures on the Civil Policy and Laws of the Ancient Hebrews. His introductory lecture was upon the "Life and Character of Moses," in the course of which the Professor, according to the New York *Express*, described in the following beautiful and impressive language the death of this great Hebrew Lawgiver:—

"Moses had now reached his one hundred and twentieth year, but his eye had not become dim, nor was his bodily strength abated. But now, when he stands almost on the edge of the Promised Land, his last hour of mortal life has come. To conduct his people to that land had been, for forty years, his daily effort and his nightly dream, and yet—sad denial!—he is not permitted to enter it, though it would never have been the home of Israel but for him. He ascends a mountain to die, and there the Land of Promise spreads out its romantic landscape at his feet. There is Gilead with its deep valleys and forest-covered hills; there are the rich plains and pastures of Dan; yonder is Judah with its rocky wilds, and Jericho with its palm-trees and gardens; there is the Jordan, seen from Lebanon, downward winding over its yellow sands; and the long blue line of the Mediterranean stretching away beyond the sight. On this magnificent death-bed the statesman of Israel breathed his last.

Lost the gratitude which so often follows the dead, though denied to the living, should pay him divine honors, he was buried in darkness and silence, and no man knoweth of his sepulchre to this day."

In the Petti Palace at Florence there is a statue, standing alone in its naked beauty, in the centre of a many-sided saloon, pannelled with mirrors, in which it is reflected at once in every different aspect, and in each, though differently, yet truly, as long as the mirror be clear and unwarped—and such is truth. We all look towards it, but each mind beholds it under a different angle of incidence.—Mrs. Jameson.

The Impetuous French.

The impetuosity of the French, their capriciousness, and fondness for change, has been long proverbial. Since the year 1789, that nation has existed under sixteen different forms of government.

1st. At the commencement of the reign of Louis XVI., France was an Absolute Monarchy.

2d. It was changed to a Limited, or Constitutional Monarchy.

3d. On the imprisonment of Louis, the executive and legislative power was in the hands of the National Assembly.

4th. The existence of the Assembly was terminated by the adoption of the Constitution. Under this was formed a "Legislative Assembly"—the executive power being in the hands of a "Committee of Public Safety."

5th. After this, a new Constitution was adopted, which vested the legislative power in the hands of the Chamber of Deputies, a Council of Ancients; the executive being with the "Directory" of five.

6th. This form was revolutionized by NAPOLEON, who was chosen "First Consul," for ten years.

7th. Before the expiration of this period, he changed the form so as to be elected First Consul for life, with the power to nominate his successor.

8th. He next changed the government to a Constitutional Monarchy, and was chosen Emperor.

9th. He next abdicated, was sent to Elba, and Louis XVIII. was placed on the throne.

10th. After a short residence there, he returned to Paris, overthrew the Bourbons, and again took the reins of government.

11th. After a brief reign of one hundred days, he was again defeated, and resigned his power into the hands of the Legislature, bequeathing the crown to his son.

12th. The allied powers again restored the Bourbon dynasty.

13th. In 1830, CHARLES X. was dethroned, and the power of State fell into the hands of the people.

14th. This power they placed in the hands of a Limited Monarchy, with LOUIS PHILIPPE at its head, as "Citizen King."

15th. He was dethroned, and the State controlled by a "Provisionary Government."

16th. The Provisionary Government has already made over its power into the hands of the Convention, consisting of nine hundred members, which is now in session.

Foreign News.

The *Hibernia* arrived at New York on Saturday last, from Liverpool, the 13th of May. The interest connected with European news continues. The question of repeal in Ireland is progressing with renewed vigor—large bodies of Protestants in the north of Ireland having taken hold of the subject, in connection with the authorities, in good earnest. The opinion of intelligent Englishmen favors the idea that Her Majesty, by and by, with the advice of the Lords spiritual and temporal and Commons in Parliament assembled, will convoke ere long an Irish Parliament in College Green. It is expected that the Queen will visit Ireland the present season. That island is much tranquilized since previous advices, and presents less prospect of a revolution there. But another arrival may reverse all present appearances.

In England more tranquillity also prevails, and trade is more brisk and encouraging. The fine weather has continued, and the prospect of a good harvest is still encouraging.

In France, the Republic pursues its way steadily and peaceably, yet progressively. The National Assembly was opened with tranquil, but imposing ceremony. The Republic was ratified by the universal acclamation of the Deputies, the National Guards, the Army of the Line, and the assembled people of the French nation, which gave new impulse to the hopes of Representative freedom. France is capable of exerting a great influence over the destiny of Europe, and a little matter may place her in a hostile attitude. The Provinces continue in a disturbed

state. It is rumored that LAMARTINE is endeavoring to bring about a European Congress, to be held for the purpose of regulating the affairs of Poland, Germany, and Italy, and thus put an end to the effusion of blood. It still remains to be seen whether LAMARTINE will be able to crush the fiery spirits around him, and sway by moral means the contentious members of the National Assembly.

The warlike aspect of affairs on the continent has not undergone any material change during the past week. The hostilities in Lombardy have received a new impulse by the accession of the Pope to the Italian Confederacy against Austria, whilst Prussia and the allies in the north have entered Denmark Proper, Jutland; and the friendly mediation of England in the quarrel has not yet produced any practical results. The Danes by sea have now begun to act by a vigorous blockade of all the northern ports. An official declaration of the blockade of Venice by the Austrians has been issued.

From Lombardy we are in hourly expectation of receiving news of a decisive engagement between CHARLES ALBERT and the Austrians under the walls of Verona. It is beyond doubt that the Austrians are in a most critical position, from which they can only be extricated by the opportune advance of Count NUGENT, whose successes have, it is said, been checked by the coming up of the allies from the south, and the determined resolution of the people of the country through which he passes to resist his progress.

But the most important event of the war has occurred at Rome. The repugnance of the Pope to declare war against Austria, the most Catholic country of central Europe, has drawn down upon his Holiness the whole weight of popular fury. On the 1st and 2nd instant, a movement was got up at Rome to compel him to declare war against the Austrians, which he long resisted. The safety of the Pope, the Cardinals, and, indeed, the city itself being threatened—for the mob vowed they would set fire to it—the Pope at length yielded. The Ministry was dismissed, a new popular administration formed, and the Terrorists became completely triumphant. The concessions made are, that no priests shall in future fill any public employment, war shall be formally declared, Pope PIUS IX. to be the head of the Government, a daily bulletin of the news from the seat of war to be published, and encouragement given to volunteers amongst the Roman youth to proceed to fight against the Austrians. The Romans were brought to this pitch of indignation by the cruelties alleged to be practised by RADETSKY towards his prisoners. It is even asserted that the Austrians had a scheme of mining Ancona, and blowing up the Neapolitan army on the day it arrived, together with 40,000 inhabitants! These inventions naturally excite the Italians, and portend more difficulties.

On the day before the sailing of the steamer, a report prevailed at Paris that the Pope, repenting his late hostility to Austria, had revoked his declaration of war, that in consequence, the people had risen *en masse*, and deposed him from his temporal authority—confining him in the Castle of St. Angelo.

The *Journal des Debats* confirms the above. It appears that Rome has regularly rebelled against him, and the probability is that his Holiness will be deposed as a temporal Prince. In fact, the entire executive authority appears to be exercised by the new ministry without any control on the part of the Pontiff.

A P. S. in *Willmer's Times*, dated 1 o'clock on the day of the steamer's sailing, says: "The London *Times* of this morning denies that the Pope has been deposed and a Republic proclaimed at Rome."

The Danes remained shut up in the island of Alsens up to the 4th instant, when it is positively stated that they withdrew to Zealand. The Prussian and Allied army is at Weile, holding Fridericia, the key of the little belt in their possession. In the meantime the Danes have declared officially the blockade of Stettin, Stralsund Rostock, and Wismar, Pillau and Dantzic, and the Elbe.

Cowes roads is rapidly filling with Hamburgers and Holsteiners, seventeen ships took refuge during the night of the 9th instant. Negotiations were actually opened at Berlin on the 4th instant, between Lord WESTMORELAND, the British Ambassador, and M. DE MEYENDORF, and some hope that an armistice will be speedily arranged. Hamburg is making efforts at the defence of her merchant vessels, and a subscription with Messrs. GODEFFROY and Son at the head, has been opened to equip gun-boats for the protection of the mouth of the river.

The *Weser Zeitung* says:—According to reports just received from St. Petersburg, the Grand Duke CONSTANTINE will sail with a fleet to the Sound on

May 5, for the protection of the Russian commerce. Danish ships of war are cruising in all directions off Stralsund.

Letters from Elsinore, dated the 6th inst., state that Sweden and Norway will next week send 20,000 men to the aid of Denmark, which will raise the Danish force now assembling in Fuhnen to 45,000 men. The number of German vessels laid under embargo up to these dates was about 100.

The whole of Germany continues in an agitated state, and the report of the collection of an army of 50,000 between Bamberg and Nuremberg has created a deep sensation at Paris.

On the Prussian-Polish frontiers, the utter disorganization of all government, has led to the most frightful excesses. As far as we can judge, from the conflicting accounts which reach us, it appears that the Germans having broken faith with the Poles, in certain concessions granted to them, the latter flew to arms. A succession of the fiercest battles has been fought, the two last at Xionz and at Miloslaw have been frightfully bloody. The carnage of the first battle was only exceeded by that of the second. The Prussians had 10,000 men, with artillery, whilst the Poles were a mere handful, and yet the slaughter was terrific. The Prussians were beaten. The whole province of Posen is in arms, and that city is not unlikely to be taken by the Poles. Between the latter and the Germans the fiercest animosity subsists; the Poles have refused to send any delegates to the Diet, and in fact, abjure all connection with the Germans. Prussia seems to be in a deplorable state, from Treves to Posen; and the distress at Berlin is intense. The youth of Germany, however, flushed with success at their exploits in Holstein-Schleswig, seem to have contracted the war mania, and are looking out for fresh fields of glory!

PRUSSIA. The elections had passed quietly in most parts of Rhenish Prussia, though alarming riots broke out at Treves on the 3d inst., and were not quelled until several persons had been killed and wounded. It is thought that parties in Rhenish Prussia will be about equally balanced.

In Prussian Poland the party to the wicked dismemberment seem to be reaping the whirlwind. Accounts from Berlin to the 8th May show that the civil war was raging with unabated fury in the Duchy of Posen.

At Xionz, a town south-east of Posen, nearly 1000 insurgents, under DUMBROWSKI, fortified themselves within the place, and bid defiance to the summons of the Prussian General, notwithstanding the overwhelming force under his orders. A sanguinary conflict ensued on the 29th ult., and the Poles, who had nearly 200 men killed and wounded, and 700 made prisoners, defended themselves with desperate valor, causing a loss of nearly 100 killed and wounded to their assailants. A similar fight occurred at Miloslaw where the Prussians suffered much from the fire of the Polish sharpshooters, who picked out the officers. The town of Miloslaw was taken twice by the Prussians, who were at last repulsed by the Poles, and forced to retire in the direction of Schroda. MIKOSLAWSKI has issued a proclamation, calling for a general insurrection, and men, women, and children are congregating at Miloslaw, Wreschen, and Pleschen. Another sanguinary battle has been fought at Wreschen, and with the same result, viz., the retreat of the Prussians. Other partial successes gained by the Poles at Obernik, Kurnik, and Gabka, are reported. A great number of Prussian soldiers are every day deserting to the Poles. It is said that another combat has taken place at Wartha. All the province is in arms.

"The call to arms issued by MIKOSLAWSKI," says the *Cologne Gazette*, "has been universally responded to."

Advices from Paris, of the 12th, state that an armed demonstration in favor of the Poles was expected to take place on this day, Saturday.

The Queen of Portugal has issued a decree, appointing a Commission to carry into effect the abolition of slavery in the Portuguese ultra-marine possessions. The slave trade being already prohibited by law and by treaties in all the Portuguese colonies, the Commission is instructed to report upon the best means of doing away with slavery, "taking as a basis the principles of equity and justice, and keeping in view the laws and practice established in the Portuguese settlements, and also the lessons of experience offered by those regions where slavery has been abolished."

Letters from Madrid, dated May 7, have reached London, stating an unsuccessful insurrection had been attempted at Madrid, at 4 A. M., on that day. The conflict was sanguinary, and lasted several hours.

Among the killed is General TOLOGIO, brother-in-law to MARIA CHRISTINA. A considerable number of the insurgents had been taken prisoners, and thirty of them were tried, found guilty, and sentenced to death. They were about to be shot when the post left for England.

The *Maaria Gazette* publishes an official report from the Governor and Captain-General of the Philippine Islands, announcing the complete success of the Spanish expedition against the pirates of Balmaguini. The island, with its seven villages and the forts, mounted with 124 pieces of cannon, fell into the power of the Queen's troops. More than 450 of the pirates were put to death. The Queen had rewarded General CLAVERIA, Captain-General of the Philippine Islands, with the Grand Cross of the Royal and Military Order of St. Ferdinand.

RUSSIA.—The *Breslau Gazette* says that the number of men from Kalisch to Peisern amounts to 18,000, among whom there are three batteries of artillery. There are expectations among the Russian military that they are to proceed against the French. In the whole of the kingdom of Poland there are already three army corps, each consisting of 55,000 men, but probably making a total of 108,000; in Samogitia an army corps of 40,000 men. Within a month, according to orders received, five and a half army corps are to assemble in Poland, and probably the 1st, 2nd, 3d and 4th, and the grenadier corps, and the half of the guards, besides 72 squadrons (total 8640) of reserved cavalry.

FROM THE POLISH FRONTIER.—There remains but little doubt as to the intended campaign of Russia; among other preparations, the creation of a bridge of boats at the fortress Novo Giergiorsk, across the Vistula, has an evident warlike appearance, since there is no main road leading from the fortress. A conspiracy has been discovered at Warsaw among the officers of the garrison; the following facts have transpired:—The plans of the conspirators had succeeded so far that all the guns in the citadel were nailed up, when, by what circumstance does not yet clearly appear, the conspirators, fifty-five in number, were discovered, taken prisoners, and five of them shot.

The *Paris Constitutionnel* states that accounts have been received in Paris, that the first division of the Russian fleet quitted Sebastopol on the 20th ult., steering towards the coast of Bessarabia. Many conjectures were formed as to its destination. "It is certain," adds the *Constitutionnel*, "that for a considerable time past the Czar has been engaged in concentrating considerable forces in the Black Sea, and that extraordinary activity has been observed in the arsenal of Sebastopol. The Grand Duke CONSTANTINE went to inspect the works in person."

RUSSIA AND POLAND.—The *Breslau Gazette* has a letter from Warsaw, dated 20th ult., which we subjoin:—"The disorganization in the ranks of the Russian army in Poland is said to be very great, and, generally speaking, the troops manifest little attachment to the person of the Emperor. Private letters from Kamianil announce, on the faith of letters from St. Petersburg and Moscow, that the imperial guard has revolted in the former city, and that the people have risen in the latter. Wolynia and Podolia are only awaiting a favorable opportunity to join the movement. The inhabitants are supported by the Israelites, who, animated by other sentiments than those of their co-believers in the other provinces of Poland, are in favor of the insurrection."

Intelligence that the young Duke of Leuchtenburg was to be the new king of Poland—that the Emperor of Russia had given his consent to the arrangement—and that Poland would immediately be raised into an independent kingdom, is announced as having been received at Berlin.

HUNGARY AND BOHEMIA.—All the accounts represent those kingdoms as complete victims of anarchy. In the former, particularly, the peasantry are in open revolt, and the nobles have ranged themselves on their side.

P. S. Just as we were making up our last matter for this paper, the telegraph announced the arrival at New York of the steamer *United States*, four days later from Liverpool. It seems that an unsuccessful attempt has been made to overthrow the government at Paris. The city was in great confusion. There were fresh disturbances at Berlin. At Vienna the Society of Jesuits had been dissolved. Austria appears ready to renounce all allegiance to the Papal See. Preparations for war continued in Russia, Poland, Denmark, Sweden, &c. &c. Nothing said about the Pope's imprisonment. Want of space compels us to defer details.

Correspondence.

The Two Goats of Lev. 16th Typical of Christ.

[The thoughts in the following article were suggested to the writer by seeing in print, with a reply connected, a private note of his, which was not designed for publication. The position advocated appears to be fully sustained.—Ed.]

MR. EDITOR:—* * * In regard to the two goats, I may say as Joseph said of Pharaoh's dream,—the goats are one, and the interpretation one. They are both employed to symbolize the expiatory work of Jesus. And two are necessary, because that expiatory work was part in the flesh, and part in the spirit; part on the cross, and part in hades. Hence one goat, inasmuch as it was to be put to death, could not symbolize what Christ did in hades. Hence, the second goat takes up the action where the first leaves it, and bears the sins of the people into the "land cut off," or separate land, even as Jesus bore ours into the separate state. Hence, the goat was sent to Azazel, even as Jesus went into the heart of the earth, into the strong man's castle, among "the spirits in prison." With this simple statement of my views, and without any argument in their support, I will transcribe the entire remarks of Hengstenberg on the subject, to which I invite the attentive consideration of all interested.

LEV. CHAP. XVI.—AZAZEL.

* * * "We must first substantiate our view of the meaning of the word Azazel, which is, that it designates Satan. And this can only be seen at a right point of view, if we in the first place, in a general survey of the whole rite, point out definitely the position which the word Azazel takes in it."

"First, in vs. 1-10, the general outlines are given, and then follows, in v. 11 and onwards, the explanation of separate points. It is of no small importance for the interpretation that this arrangement, a knowledge of which has escaped most interpreters, be understood. Aaron first offers a bullock as a sin-offering for himself and his house. He then takes a fire-pan, full of coals from the altar, with fragrant incense, and goes within the veil. There he puts the incense on the fire before the Lord, and 'the cloud of incense (the embodied prayer) covers the mercy-seat, which is upon the testimony, that he die not.' Aaron then takes of the blood of the bullock, and sprinkles it seven times before the mercy-seat. After he has thus completed the expiation for himself, he proceeds to the expiation for the people. He takes two he-goats for a sin-offering (Le-hattah) for the children of Israel (v. 5). There he places before the Lord at the door of the tabernacle of the congregation (v. 7). He casts lots upon them, one lot (La-yehovah) for the Lord, and one lot (La-azazel) for Azazel (v. 8).—The goat upon which the lot for the Lord fell, (v. 9), he offers as a sin-offering, brings his blood within the veil, and does with it as with the blood of the bullock. In this way is the sanctuary purified from the defilements of the children of Israel, their transgressions, and all their sins; so that the Lord, the holy one and pure, can continue to dwell there with them. After the expiation, the second goat, the one on which the lot (La-azazel) for Azazel is brought forward (v. 10). He is first placed before the Lord to absolve him (Le-kapper alav—v. 10, with 16 and 18), then Aaron lays both his hands upon his head, and confesses over him the (forgiven) iniquities, transgressions, and sins of the children of Israel, puts them upon his head, and gives him to a man to take away, in order that he may bear the sins of the people into a solitary land,* (v. 22), into the desert, for Azazel (v. 10). Then Aaron offers a burnt-offering for himself, and one for the people."

Now, in respect to language, there can be no objection to interpreting Azazel to mean Satan. The following exposition shows this conclusively. That the Hebrew root *haz* corresponds to the Arabic *Azal*, as was asserted by Bochart as early as his time, and afterwards by Schroder in Schneid and Groenewoud (Lex. Heb. 11. 397), is now generally acknowledged. *haz* (חז) belongs to the form which repeats the second and third radicals. In reference to this form, Ewald, in his smaller grammar, § 333, remarks: "The form indeed also expresses general intention, but the idea of continual, regular repetition, without interruption, is also especially expressed by the repetition of nearly the whole word." In reference to the meaning of the word, we are referred to the Arabic. The corresponding word in that language signifies, "isolated," "separated," "removed," "dissevered," in the passive, "he was removed," "laid by;" and the participle means, "separating himself from others." In like manner, two derivatives signify, separated,—removed,—abdicated. Accordingly, two explanations relating to Satan are furnished:—Either, 1. The Apostle (from God); or, 2. The one entirely separate. It is in favor of the latter explanation, 1. that the other meaning (i. e., "he severed himself," is only a derived one; and 2. that this is appropriate to the abode in the desert. The goat is sent to Azazel, in the desert, in the divided land* (*terram abscissam*). How could he, then, be designated by a more appropriate name than the SEPARATE ONE?

But this explanation, as far as facts in the case are concerned, is in like manner exposed to no well-grounded objections. The doctrinal significance of the symbolic action, so far as it has reference to Azazel, is this: that Satan, the enemy of the people of God, cannot harm those forgiven by God; but they, with sins forgiven of God, can go before him with a light heart, deride him and triumph over him.*

[Note.—How much more forcible the doctrinal application to Christ. That bearing on his head the confessed sins of his people, "he went" through death, "the spirits in prison," (1 Pet. 3:19), in a land cut off, to meet, and to "destroy him that had the power of death, even the devil, or Azazel, and so deliver those, &c. (Heb. 2:14). We must remember, that a man's theology may be superficial, while yet his philology may be eminently thorough. This is too generally the case with German learned men.] The positive reasons which favor this explanation, and oppose every other, are the following:

1. The manner in which the phrase (La Azazel) "for Azazel," is contrasted with (La yehovah) "for Jehovah," necessarily requires that Azazel should designate a personal existence; and if so, only Satan can be intended.

2. If by Azazel Satan is not meant, there is no reason for the lots that were cast. We can then see no reason why the decision was referred to God, why the high-priest did not simply assign one goat for a sin-offering, the other for sending away into the desert. The circumstance that lots are cast, implies that Jehovah is made the antagonist of a personal existence, with respect to which it is designed to exalt his unlimited power, and exclude all equality of this being with Him.

3. Azazel, as a word of comparatively infrequent formation, and only used here, is best fitted for the designation of Satan. In every other explanation, the question remains, Why, then, (as it has every appearance of being) was the word formed for this occasion, and why is it never found except here?

4. By this explanation, the third chapter of Zechariah comes into a relation with our passage, entirely like that in which chap. 4th of the same prophecy, (the vision of the golden candlestick, two olive-trees, &c.) stands to Ex. 25:31.

Here, as there, (Zech. 3), the Lord, Satan, and the high-priest appear. Satan wishes, by his accusations, to destroy the favorable relations between the Lord and his people. The high-priest presents himself before the Lord, not with a claim of purity according to law, but laden with his own sins, and the sins of his people. Here Satan thinks to find the safest occasion for his attack, but he mistakes. Forgiveness baffles his designs; he is compelled to retire in confusion.—(Christol. Th. S. 33. seq.) It is evident that the doctrinal import of both passages is the same substantially, and the one in Zechariah may be considered as the oldest commentary extant on the words of Moses. In substance, we have the same scene also in the Apocalypse 12:10, 11—"The accuser of our brethren is cast down, who accuses them before our God day and night, and they overcame him by the blood of the Lamb."

5. The relation in which, according to our explanation, Satan is placed to the desert, finds analogy in other places in the Bible, where deserted and waste places appear as peculiarly the abode of the evil spirit. See Matt. 12:43, where the unclean spirit cast out from the man is represented as going through "dry places." Luke 8:27, and Rev. 18:2. According to which, the fallen Babylon is to be the dwelling of all unclean spirits.

6. To the reasons already given, the Egyptian reference, which the rite has, according to this explanation, may be added,—a reference which is so remarkable, that no room can remain for the thought that it has arisen through false explanation. Among the objections to this explanation, the one which is most important, and has exerted the most influence, is this, that it gives a sense which stands in direct opposition to the spirit of the religion of Jehovah. It was this objection which made so many of the ancient theologians disinclined to interpret the passage as we have done. For example, Deyling, who, after he has been candid enough to remark in the Obs. Sac. 1. p. 50: "The 'Le' prefixed to Jehovah and the Azazel denotes the same case, namely, the dative, nor can it bear different significations in the same clause;" yet p. 51 shrinks back from the explanation of Azazel meaning Satan, with these words: "What can be conceived more absurd and foolish, than that God should command one of two goats to be chosen and offered to himself, the other to the devil. Does he not (Lev. 17:7) in express terms forbid to sacrifice to demons?" Lund also gives a similar explanation.—S. 1032. The objections which so many in modern times, even as late as Bahr, have cherished against this interpretation, proceed almost entirely from this point. Most of its opposers expressly declare themselves as of the same opinion with Baumgarten-Crusius, who, in his Bib. Theology (s. 294) says: "In fact, could an offering properly be made to the evil spirit, in the desert, which the common precepts of religion in the Mosaic Law, as well as the significance of this ceremony, entirely oppose?"

Now, were it really necessary to connect with the explanation of Azazel as meaning Satan, the assumption that sacrifice was offered to him, we should feel obliged to abandon it, notwithstanding all the reasons in its favor. Especially in the manner in which Gesenius understands the passage, it presents an opposition to the vital being of the religion of Jehovah, so atrociously unjust, that whoever adopts the latter, cannot think of assenting to the former. In Robinson's Gesenius, p. 751, it is said: "I render it without hesitation the averter, the expiator, averruncus, *alektrikes*. By this name I suppose is to be understood, originally, some idol that was appeased with sacrifices; but afterwards, as the names of idols were often transferred to demons, it seems to denote an evil demon dwelling in the desert, and to be placated with victims, in accordance with this very ancient, and also Gentile rite." [In the Am. edition, Boston 1844, p. 772, the language is somewhat modified, but the offensive ideas retained unchanged.] But nothing is easier than to show, that this manner of understanding the explanation is entirely arbitrary. The following reasons prove that an offering made to Azazel cannot be supposed.

1. Both the goats were designated in v. 5 as a sin-offering.—"And from the congregation of the children of Israel he shall take two goats for a sin-offering." That these goats were taken together as forming unitedly one sin-offering, wholly excludes the thought that one of them was brought as an offering to Jehovah, and the other as an offering to Azazel; and further, an offering which is given to a bad being can indeed never be a sin-offering. The idea of a sin-offering implies holiness, hatred of sin in the one to whom the offering is made. It is acknowledged that this reason would lose its force if it were allowable with Bahr (s. 679), to generalize the meaning of *sin-offering*. "It need not," he remarks, "be taken in its most limited sense as a sin-offering, but it may be translated in a general way, as the Seventy have done, by *περὶ ἀμαρτίας*; Aaron shall take the two goats on account of sin." But this generalizing, of which even the Seventy had no conception, we must consider as entirely arbitrary. The word *sin-offering* has everywhere only the two significations, *sin* and *sin-offering*. And since the first is not here suitable, only the last can be understood. That this sense is the correct one here, can the less be doubted, since the word is so often used in the context with this meaning. It is especially required by the antithesis between this and *sin-offering* in v. 5 (*sin-offering* and burnt-offering). Who can doubt that in the connection with burnt-offering, so frequently occurring, this word must denote sin-offering? Just the same antithesis we have also in v. 3.

2. Both the goats were first placed at the gate of the tabernacle of the congregation, before the Lord. To him, therefore, they both belong; and when afterwards one of them is sent to Azazel, this is done in accordance with the wish of Jehovah, and without destroying the original relation, since the one sent to Azazel does not cease to belong to the Lord.

3. The casting of lots also shows that both these goats are to be considered as belonging to the Lord. The lot is never used in the Old Testament except as a means of obtaining the decision of Jehovah.* So then, here also Jehovah decides which goat is to be offered as a sin-offering, and which shall be sent to Azazel. [I. e. It is Jehovah who sends the goat to Azazel, and not the people who send it; consequently, if it be a sacrifice, it is offered by God himself, not by the people.—c. b.]

4. The goat assigned to Azazel before he is sent away is absolute. "And the goat upon whom the lot falls for Azazel, shall be placed alive before the Lord, in order to absolve him, and then send him into the desert to Azazel. The attempt to give a different sense to these words is vain. The preposition *ל* (*al*) accompanying *אזazel* (*kaphar*) designates always, and without exception, the object of sin. And even in this same chapter is thus used. Even Coccius says that he cannot find that *KAPHAR* with *AL* is used otherwise than of persons for whom expiation is made, or of the instruments of worship, the holy altar, and the like. The act by which the second goat is, as it were, identified with the first, to transfer to the living nature which the dead possessed, shows to what the phrase, "for a sin-offering," in v. 5, has reference, and what Spencer indeed perceived: "the two goats," said he, "are as it were one goat,"—that the duality of the goats rests only on the physical impossibility of making one example represent the different points to be exhibited. [A right German sentence. In plain English, the only reason why two goats were used, was because one could not go through with all parts of the representation.—c. b.] Had it been possible, in the circumstances, to restore life to the goat that was sacrificed, this would have done. [No. For it would then have represented Christ only after his resurrection; whereas, the express design was to represent him after his sacrifice, and before his resurrection, as being "put to death in the flesh"—but

* This is a reason why the "lot" should never be resorted to on ordinary and trivial occasions. It is using for a common and profane purpose what God instituted for a divine purpose. For this reason, we would discountenance all games of chance, which are not entirely dependent on skill.—En.

† "ναπαύσασθαι σαρκί, ζωοποιεῖν δὲ πνεύματι. Ἐν αὐτῇ τῇ φιλίᾳ πνεύματος πορεύεσθαι ἐκτρέφει, ἀντιθέσει ποτε," &c. Literally—"Being put to death indeed in the flesh, but quickened in the spirit, in which also going to the spirits in prison, he preached to those who were formerly disobedient," &c. &c. That such is the true rendering, may appear from the following:—

1. It lies on the surface, is simple, obvious, and requires no art, or force.

2. No objection can be urged against it on critical grounds. If there are any objections, they arise out of theoretical, or doctrinal prepossessions.

3. The preposition "ἐν" thus receives a meaning in accordance with good usage. E. g., Rev. 1:10; 4:2; 17:3: "ἐν πνεύματι,"—"in the spirit."

4. We thus bring out the obvious contrast between "σὰρξ," and "πνεῦμα," and between "μὲν-δε," in the two clauses of the sentence. One and the same subject is presented to view, in a two-fold aspect, corresponding to his two-fold nature. At the same time dead, and yet alive. Dead indeed (*μὲν*) physically, but yet (*δε*) alive spiritually.

5. The common rendering is liable to a serious objection. Frustrating the obvious relation implied in "μὲν-δε," it gives to the dative in the same line two different values, without reason—"σὰρξ," in the flesh; "πνεῦμα," by the spirit. Whereas it is manifest, that we must say either, "by the flesh," and "by the spirit;" or else, "in the flesh," and "in the spirit."

6. Another objection to the common rendering is, that *σὰρξ* as opposed to *πνεῦμα*—the latter signifying the Holy-Spirit—would denote unregenerate nature. And imply that Christ suffered in that respect.

7. It is in favor of the rendering now given, that it

"made alive in the spirit."† Hence, to have revived the slain goat, would have defeated the whole end of this mysterious symbolization.—c. b.] The two goats in this connection stand in a relation entirely similar to that of the two birds in the purification of the leprose person (Lev. 1:4), of which the one let go was dipped in the blood of the one slain. As soon as the second goat is considered as an offering to Azazel, the connection between it and the first ceases, and it cannot be conceived why it was absolved before it was sent away.

5. According to v. 21, the already forgiven sins of Israel are laid on the head of the goat.—These he bears to Azazel in the desert. But where there is already forgiveness of sins, there is no more offering.

6. The goat is sent alive into the desert. But according to the view of the thing in the Old Testament, no animal offering is made without the shedding of blood.

Thus, therefore, this first and principal objection to the interpretation of Azazel by Satan, is to be considered as fully confuted. Bahr indeed remarks: "Now, if we understand Azazel as a personal superhuman being, opposed to Jehovah, the text (v. 8) does not permit us to understand the phrase, 'for Azazel,' in an entirely different sense from that 'for Jehovah;' on the contrary, it is necessary to recognize an offering in the second goat as well as in the first; both before (in v. 5) being particularly represented as appointed for a sin-offering." But this need not lead any one into error. What he here adduces against our position, far more opposes his own, and every other, except ours. We can at least, I think, which is the first point insisted on, understand the "Le" when prefixed to Jehovah, and to Azazel, as in the same grammatical construction. According to our interpretation, one animal, at least, in a certain sense, belongs to Jehovah, and the other to Azazel. We demand that both shall belong in precisely the same sense; as offerings to the one and to the other is entirely inadmissible, since the contrary is expressly said. The goat which fell to the share of the Lord, is indeed offered (v. 9) to him as a sin-offering; the one which fell to Azazel is, according to v. 10, first absolved, and then sent alive to him. The hypothesis of Bahr is not (so far) wholly without foundation. The symbol is intended to exhibit diversity on the ground of a certain equality of being. [Rather, diversity of action by the same individual in reference to two opposite things—to God he is sacrificed, to Satan he carries the pardoned sins of the rescued people. And these two parts constitute the whole of the grand idea of Christ's atoning work.] The design is to oppose the heathenish and peculiarly Egyptian view, which represents the evil principle as equally powerful, with equal right to be propitiated, in like manner with the good being. With reference to this notion, two like things were first simply placed together, in order that the difference between both, and the dissimilarity of that which is done to them, may be presented in so much the clearer light. [And so that the part of the transaction performed in reference to Jehovah, and the part in reference to Satan, by the same agent Christ, may be seen to be utterly different, corresponding to the characters contrasted; so that he may be presented as himself effecting all that was necessary to save his people, both as related to God the holy, and to Satan the unholy, and the enemy.]

Bahr adduces a second objection. "Nowhere in the Mosaic ritual, are Jehovah and the devil placed together in a general way, much less, then, in such a manner that lots are cast between the two, in order to determine their claims. This would have had in the eyes of the people, an appearance of equality between the two beings." But the whole rite, according to our explanation tends to destroy the inclination existing among a people to believe in such an equality. The casting of lots, instead of being opposed to this effect, is rather firmly established in its favor. This follows directly, if it is only settled that, according to Old Testament view, the lot is under the direction of Jehovah. That the casting of lots here is not as a mediation between the two, so that it, as an independent third agency, (or chance,) decides to which of the two the one, and to which the other shall fall, is clear from the fact, that both the goats are represented as belonging to the Lord, before the lots are cast, by the phrase, "for a sin-offering" (v. 5), and by the direction (in v. 9) to place them before the Lord. The passage therefore by no means exhibits an equality, or even the appearance of it. [The goats are so blended in the symbolic contrivance, that both are regarded as being sanctified in the person of the first. Both as sent away in the person of the second. Or if you please, the first goat is the body, the second the soul, and together they form the one Christ, soul and body. Hence, the lot simply indicates that God appointed the entire transaction. God appointed Christ to be "put to death in the flesh"—first goat. God appointed Christ to be "vivified in spirit," and

harmonizes the three aorists, *ναπαύσασθαι*, *ζωοποιεῖν*, and *πορεύειν*, in one transaction. The same individual, at the same time, is thus represented as dying, becoming disembodied, and going a spirit among spirits, in a manner throughout simple, consistent, and striking. Whereas, on the other hypothesis, the whole passage is, as Bahr remarks, one of the most obscure in the New Testament. The apostle, speaking of the death and resurrection of Jesus, suddenly reverts (according to this theory) to the antediluvians by a leap portentous, and explicable on no law of association of ideas. A supposition not inaptly characterized by Calvin as "valde absurdum." This is an instance of a passage becoming obscure, solely from unwillingness to let the apostle say what he plainly means to say. Let him have his own way, and all is clear, so far as language is concerned. Refuse to hear him, and try to wrest some other meaning from him, and all is, of course, obscure.

go to Azazel in the separate state, among separate spirits—second goat. And the lot, and the two goats, was the only way in which it is conceivable such a double transaction, part on earth, and part in hades, could be symbolized. Of course, therefore, it utterly destroys the idea of any equality between God and the devil. It shows Christ as God's obedient agent for destroying the devil, and rescuing the captive, at the expense of his own blood, and of a descent into the world of despair. According as it is written (Gen. 3:15)—“And I will put enmity between thee and the woman, and between thy seed and her seed: He shall bruise thy head, thou shalt bruise his heel.” And the whole symbol is emphatically interpreted by one sentence of the old Apostolic Creed, as it is called: “He was crucified, dead, buried. He descended into HELL.”—C. B.]

Hengstenberg proceeds to notice the explanations offered by Ewald, which we will pass, and by Tholuck, and others, as follows:—

“There is another explanation, to which the authority of Tholuck, among others, has given more currency, and which is defended by Bahr. Namely, Azazel, ‘complete removal.’ ‘As far as philology is concerned,’ says Bahr very confidently, ‘there is at any rate no objection to it.’ But we cannot assent to this. The explanation is rather, philologically, entirely untenable. How little one can succeed with this in the context, is evident. Even in v. 8 we know not what to do with it. ‘A lot for Jehovah, and a lot for complete removal’—this is not congruous. The lot is not to be carried away. Also the demand for similarity in the use of the preposition in *Layehovah*, and *La Azazel*, will then be grossly violated. Hence, at the outset, we find Tholuck compelled to modify the explanation, by translating, ‘one lot for the animal devoted to God; the other lot for the animal destined for removal.’ But the interpretation thus modified is not congruous. Again, in v. 10—‘the goat on which the lot fell for Azazel.’ There he cannot translate ‘for the animal destined for complete removal,’ but, ‘for complete removal,’ and just so also in the last words of same verse, ‘to send it *La Azazel*, for complete removal in the desert.’ And if the *La* in these last two cases can only be interpreted by *for* (denoting purpose), it is not proper to translate it in v. 8, as even the *Layehovah* demands by *for* (denoting possession). Also in v. 26, this explanation of Azazel is unsuitable. It is there said—‘he who let go or sent away the goat, *La Azazel*.’ If we here translate ‘for complete removal,’ it will neither be said for whom, to whom, nor whither, the goat is sent away. That the first, the individual to whom it is sent, is designated by *La Azazel*, is so entirely evident, that any one will scarcely be able to deny it, without doing violence to his conscience as an interpreter.”

In conclusion, I will simply add.—The names Jehovah and Azazel are proper names. They are not the names of the goats at all. Not even so far as the goats both symbolize Christ, who was Jehovah. For even if we admit (as I do) that Christ was truly and properly Jehovah, still, that would not make that name and Azazel fully applied to the goats. Much more, if we deny that Christ is Jehovah,—as too many are guilty of doing, will it be utterly absurd to make that name an appellative for one of the goats. If the goat be a symbol of Christ, and Christ be not Jehovah, that will afford no reason for naming the goat Jehovah. But if Azazel be the name of one goat, as our translation and others make it, then Jehovah must be of the other. Hence, neither the one or the other is the case. Jehovah and Azazel—God and the Devil—are the two extremes of being. Between these, the two goats denote one Christ. He is sacrificed to Jehovah. He is sent to Azazel. All which will appear by the following simple transcription of the passages, as they ought properly to be translated.

Lev. 16:5—“And Aaron shall take of the congregation of the children of Israel *two* kids of the goats for a sin-offering, and *one* ram for a burnt-offering.” Vs. 7-10—“And Aaron shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats: one lot for Jehovah, and the other lot for Azazel. And Aaron shall bring the goat upon which JEHOVAH's lot fell, and offer him for a sin-offering. But the goat on which AZAZEL's lot fell shall be presented alive before JEHOVAH, to absolve him, and to let him go unto AZAZEL in the wilderness.” Thus far generally.—Afterwards more particularly. Note here, that a lot was a piece of wood, or other substance, on which a name was written. On one ballot was written “*Jehovah*,” on the other, “*Azazel*.” The goats stood right and left of the priest. He put in his hands and drew out a lot in each. If the lot marked “*Azazel*” came out in his right hand, it showed that the right hand goat was to be “*FOR AZAZEL*,” or sent “*TO AZAZEL*.” And in this case, the other ballot in his left hand, “*Jehovah*,” would show that the goat on that side was “*for Jehovah*,” or to be offered up “*TO JEHOVAH*.” Now for the particulars. Verse 15—“Then shall he kill the goat of the sin-offering, that is for the people, and bring his blood within the vail, and do with his blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat.” Vs. 20-23—“And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat: and Aaron shall lay both his hands upon the head of the live goat, confess over him all the iniquities of the children of Israel, and all their transgressions, in all their sins, putting them upon the head of the goat, and shall lead him away by the hand of a fit man into the desert. And the goat shall bear upon him all their iniquities unto the SEPARATE LAND: and he shall let go the goat in the wilderness.” Verse 26—“And he that let the goat go unto AZAZEL shall wash his

clothes, and bathe his flesh in water, and afterwards come into the camp.”

May God grant that you and I, beloved reader, may find that our sins were upon the head of that adorable Saviour, who died, and “descended into the lower parts of the earth,” and “rose and revived again, that he might be Lord both of the dead and living.” And when the seeming womb of earth shall deliver up her charge, may we be “ever with that Lord,” who “redeemed us by his blood.”

CHARLES BECHER.

Paganism vs. Papacy;

Or, “He who now letteth will let, until he be taken out of the way.”

DEAR BRO.:—Permit me to say a few words on this subject to a certain class of your readers. I apprehend that the “Advent Herald” will be read by many Bible students who have lately commenced examining the doctrines advocated in this paper; and it is to those particularly, and young Bible students generally, that the following remarks are addressed.

Perhaps before you commenced searching the Scriptures to prove the truth of the doctrine of the Advent night, you had examined but very little of the scriptural evidences and prophecies concerning Popery; and, consequently, will not have noticed, until lately, the peculiarity of the expression used in 2 Thess. 2:7—“He who now letteth will let, until he be taken out of the way.”

After Paul has described the “man of sin” in the 4th verse, he says, “And now ye know what *withholdeth*, that he might be revealed in his time;” and then adds, “For the mystery of iniquity doth already work, only he who now *letteth* will let, until he be taken out of the way; and then shall that Wicked be revealed.” &c.

It is quite evident, after a careful reading, that the word “*withholdeth*,” in the 6th verse, and the words “*let*” and “*letteth*,” in the 7th verse, are intended to convey the same meaning; and hence the text is generally read, “He who now *hinders* will hinder, until he be taken out of the way.”

But perhaps some of you are almost at a loss to know why the text should be so changed, or so understood, seeing there is such a great distance between the meaning of the words, according to their present acceptation: the commonly received meaning of “*hinder*” being, to prevent, to impede, to obstruct, &c.; while the word “*let*” is generally understood to mean, to allow, to suffer, to permit, &c., as, “Let me die the death of the righteous.”

You must understand, my friends, that the word “*let*” had formerly two significations; the one derived from the Saxon “*lettan*,” meaning, to obstruct, or hinder, or oppose; the other from the Saxon “*lætan*,” meaning, to permit, allow, or grant; and a few hundred years ago was commonly used in the former sense.

But you will perhaps say, Then why was not the word generally made use of in that sense in the present translation? I will tell you. The present authorized version of the Holy Scriptures was not translated by one man, or under one man's superintendence, as were Tyndal's, Luther's, &c., but by many. Consequently, we may expect a difference of expression in the several parts of the translation; each translator, nevertheless, trying to give in his own expressions the meaning of the original; and although every verse and expression were subject to revision, yet, if the language used expressed the meaning of the original, although some other translator would have expressed himself in other words, the language would not always be changed, or altered. Again, for the last two or three hundred years, the custom of expressing hindrance by the word “*let*,” has gradually grown into disuse; and when the present authorized version was translated, perhaps very few of the translators approved of the word, as expressing such meaning. There is, however, another passage, very similar to the one under consideration. Paul says to the church at Rome: “Now I would not have you ignorant, brethren, that often I purposed to come unto you, (but was *let* hitherto,) Rom. 1:13. It is quite evident Paul did not mean that he had been suffered, or allowed to visit them; but that he had been *hindered*, or *prevented*. Now, the writer has been curious enough to notice in old books the occurrence of the word “*let*,” and has often found it expressing such meaning, especially in old books connected with the law, as also in old deeds and writings. In fact, the writer has recently seen hindrance, obstruction, &c., so expressed, by those who adhere to old forms and technicalities, in deeds which lawyers term “*conveyances*,” &c. The writer also noticed the expression in the form used on the occasion of the late confirmation of the Bishop of Manchester.

But the reader need not be astonished that this word should so change in its meaning, or rather, lose by disuse, one part of its signification, as to become almost unintelligible to some of the descendants of those who lived and used the expression but a few hundred years ago. It is not an isolated case. The word “*taste*,” for instance, used formerly to express a much fuller meaning than it does at present; it formerly signified to experience, to have knowledge of, to fully undergo, &c.; and hence it was said, “Christ *tasted* death for every man,” (Heb. 2:9); and, “There be some here who shall not *taste* death until they see the Son of man coming in his kingdom.”—Matt. 16:28. But now the word “*taste*” is mostly used to signify, to have an essay, a trial, an experiment, to enjoy sparingly, a small portion given as a specimen, &c. But it is quite clear that in the above passages, the meaning intended to be conveyed was, to fully undergo and experience death. In fact, “In due time Christ *died* for the ungodly.”

Look also at the word “*nervous*,” which formerly was used to signify, strong nerves, well strung, vigorous, &c.: now it is generally used to signify weak

nerves, nerves affected with disease, languid, timid, fearful, &c. Thus have words apparently become changed in their meaning.

But to return to our subject. It is generally admitted among Protestants, that the “Man of Sin” was the Papal power; and that that mystery of iniquity was already working in Paul's time. But Paganism was the let or hindrance to its manifestation, and was to continue so to be until it should be taken out of the way—that is, removed; but when that let or hindrance was taken out of the way, then that wicked (the Man of Sin) was to be revealed. And so it was. When Constantine embraced Christianity, and religion became popular, and a stepping-stone to power and earthly honors, a flood of errors, and forms of show and parade, entered the church, and prepared the way for the great apostasy. Paganism gave way and was removed, and Christianity (in form) became triumphant, by becoming the religion of the state, and of the Roman empire. Afterwards, the Bishop of Rome became “God's Vicegerent on earth;” “the head of all the churches;” “the only effectual corrector of heretics,” &c. &c., in which capacity he proved himself to be the “Man of Sin,” even he whose coming was after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the truth that they might be saved. And he magnified himself “above all that is worshipped, so that he as God, sitteth in the temple of God, showing himself that he is God”—as the following testifies.

“In the early part of the last century, a body of reformers in Hungary, unable to withstand the virulent persecution to which they were exposed, were induced to abjure the pure faith of Christ. The form of abjuration they were called upon to pronounce publicly, was published in 1716. . . . The six which we give bespeak the ‘abominations’ set forth in the remainder:—

“Art. 4. We confess, that all the new things which the Pope has instituted, whether they be found, or not found, in the Scriptures, as well as whatever he has ordained, is true, divine, and beautifying. All men are bound to set a higher value upon them than even upon the commandments of the living God.”

“Art. 5. We confess, that the most holy Pope is to be revered with divine honor, and with as profound bending of the knee as Jesus Christ himself.

“Art. 6. We confess, and affirm, that the Pope is to be obeyed in every matter as our most holy father. Wherefore it is right that all heretics, when life is opposed to his laws, should be not only exterminated by fire, without any exception, and without mercy, but should be cast, body and soul, into hell.

“Art. 7. We confess, that the reading of holy Scripture is the cause of all schism and all sects; and equally the source of all blasphemy.

“Art. 9. We confess, that every priest is greater than Mary herself, the mother of God, since she gave birth to the Lord Jesus Christ but once, and cannot give it again; whereas a Roman priest creates and sacrifices the Lord Jesus Christ, not only at his pleasure, but in whatsoever manner it pleases him; and after creating him, swallows him whole and entire.

“Art. 20. We confess, that the Pope of Rome has power to alter the Scriptures, and to add to, or take from them, as it seemeth best for him.”—(Tract Mag. Ath series, No. 7, p. 151.)

Thus was that wicked revealed, “whom the Lord shall consume with the spirit of his mouth, and shall destroy by the brightness of his coming.” “Be patient, therefore, brethren, unto the coming of the Lord.” “For yet a little while, and he that shall come will come, and will not tarry.” “Even so, come, Lord Jesus.” Amen. C. A. THORP.

Middleton (Eng.), May, 1848.

Desultory Thoughts, &c.

TRUSTING IN GOD.

If we give ourselves up to the Lord, for him to take care of us, he will seek not merely our present good, but our highest good taking into the consideration an eternity to come. He may therefore bring upon us affliction now, for our good in ages hereafter. “No chastening for the present seemeth joyous, but grievous; nevertheless, afterwards it yieldeth the peaceable fruit of righteousness.”—Heb. 12:11. We have no foreknowledge, and cannot see the reason in many cases why God suffers certain things to come upon us; but let us trust in him, that he will fulfil his promise to bring around everything for our good, if we love him, and are the called according to his purpose.—Rom. 8:28.

THE MINISTER AND HIS PEOPLE.

As a public fountain, whose living, gushing, and crystal waters all may drink, or use, or take away;—as a great feast that's free to all the poor;—as an Inn that renders every comfort to the needy, way-worn traveller, and yet makes no charge;—as a tree growing in the commons, laden with rich fruit which all may take and eat, and under whose shade all may sit and be refreshed;—as a light-house to those tossed with tempest and not comforted;—so is the true minister of Jesus! “Freely he has received”—he “freely gives.”

As the friends of Cyrus in whose hearts he kept his treasures;—as Aaron and Hur who held up the hands of Moses, that man of God;—as those who “would have plucked out their eyes” for the Apostle Paul;—as those who fell on his neck and kissed

“The Pope does not hold upon earth the office of mere man, but that of the true God.”—Gregor. ix., Dec., lib. i. § vii.

“If the Pope should err in commanding vice, and prohibiting virtue, the church would be bound to believe, that vices are of good, and virtues of evil report, unless she choose to sin against conscience.”—Bellarmine, De Pontif., lib. xv. c. v.

him; and as those who “sent once and again unto his necessity even” [when he was absent from them], (Phil. 4:16,) so are the true professors of religion! “It is blessed for them to give.” They know them which labor among them; and are over them in the Lord, and admonish them; and they esteem them very highly in love for their works' sake.

STUDY.

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”—2 Tim. 2:15. As putting tallo upon the light of a candle lessens its blaze for a moment, and then causes the flame to be higher and brighter than before;—so study to the public teacher. It may interrupt his light while he is absorbed in his investigations, but only to add to its greatness and lustre.

HARDSHIPS.

“Thou therefore endure hardness as a good soldier of Jesus Christ.”—2 Tim. 2:3. The Roman Emperor Adrian, (A.D. 120,) “in his remarkably extensive journeys through the empire, generally travelled on foot, always with his head bare, making no difference between the frozen Alps and the scorching sands of Egypt. From Gaul, he passed into Germany, where he strictly kept the soldiers to discipline and hardships, and carefully banished all luxury and delicacies from the camp; particularly he put down the use of arbores, shady walks, and groves, among the soldiers, and cut off many superfluous expenses among his officers; and to excite them by his own example, he exercised himself in all hardships, fed upon their meanest and coarsest provisions, and often walked on foot twenty miles together.”—*Edward's Ch. Hist.*, B. 3, ch. 1. It was in the reign of this emperor, that the Roman Empire was the most extensive. “Now they do it to obtain a corruptible” [glory]; let us do as much for “an incorruptible”!

CONTENTMENT.

“As having nothing, and yet possessing all things.”—2 Cor. 6:10. I heard a pious widow in one of the Western States, at her little “log cabin,” unfurnished with many of the most common comforts of life, where she and her two small children lived in circumstances of suffering poverty—I heard her once say—that all the property in the world was hers! “It is all in the hands of God,” she said, (explaining her remark,) “and he distributes it to this one and to that one in the very best manner possible, considering all things,—and just as he disposes it, seeing he has all wisdom,—so do I dispose of it. This is it mine. I give it to those to whom he gives it.”

Letter from Bro. J. Y. Butt.

DEAR BRO. HIMES:—When the members of a family are separated from each other by long distances, how cheering it is to receive the friendly epistle; and just in proportion to the love they bear toward each other will be the interest with which they will read each other's addresses. Thus should it be with those composing the Christian family; and more especially with that part who are looking for the soon appearing of the “Coming One.”

The wise man says, “Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.” Exiles from the same land generally feel a particular interest in each other's welfare. When they meet the eye sparkles, the heart grows warm, and the tightly-clasped hand bespeaks a union of souls. So also should it be with those who are exiles from their Eden home; how tightly ought the bands of love to twine around them as they view themselves strangers in an enemy's land, animated by the same hope, and destined for the same home. When brethren are not thus privileged to meet, (as is the case with many of us) the occasional friendly epistle is cheering to the soul. This consideration shows the importance of a medium of communication through which brethren distant from each other can interchange their thoughts, and needful exhortation be given, and all interested be benefited at a trifling expense. There are some of our brethren, I fear, who do not feel that interest which they should in the support of our publications; there are various reasons why this should not be so.

1st. Through our papers, and other publications, laboring brethren and others who are engaged in the same common cause, scattered over a wide extent of country, are made acquainted with each other, and are the better enabled to labor in concert, which could not well be done without such a medium.

2d. They are a powerful auxiliary to missionary effort. Through our papers destitute fields are pointed out—invitations to laboring brethren given—appointments made without the labor of writing many letters—the state of the cause ascertained, and in many instances an interest has been awakened which has resulted in the supplanting of error by truth and in the conversion of souls: they also fulfil in part the mission of the advent angel who proclaims “the hour of his judgment is come.” Rev. 14:6,7.

3d. By these means (if properly used) the bond of union among us is strengthened—the many are benefited by the talents of the few, and those brethren who are not privileged with opportunity of listening to the proclamation pertaining to our soon coming king, receive “meat in due season” to admonish and cheer them on their way.

How often do we hear and read such expressions as the following: “As there is no Advent preaching in this vicinity, I prize the Herald much.” These considerations, with others that might be presented, urge upon us the duty of a united and cordial support of these messengers of light and salvation. We would not be understood as giving them the precedence over the “Living Oracles,” but as subservient to them, and constituting a part of those means which God is mercifully employing in preparing his Church, and warning the world in view of the approaching judgment. And here let me ask, Have we discharged

our duty in holding up the hands of our editorial brethren by our prayers and pecuniary aid? More good wishes, if we have the means to assist them, is not all that duty demands. May our garments be clear in this matter.

The general course pursued in the conducting of the "Herald" is approved by the brethren in this section of the country. You have here a number of warm friends and supporters who sympathize with you in your various trials, and feel much interested in the continuance of the "Herald." That the Lord may enable us continually to be found in the discharge of every duty is my sincere prayer and desire.

Coal Run, (O.), May 3d, 1848.

The Important Events in Europe.

We give below a chronological table of all the revolutionary and other important events which have transpired in Europe from the 1st of January last, to the 4th of April, inclusive.

JANUARY.

1. Riot and massacre in Milan.
3. Lola Montez, the leading spirit of Bavaria, arrested.
7. Espartaco enthusiastically received in Madrid.
8. Sanguinary struggle in Pavia, Italy, between the students and troops.
9. Struggle in Pavia continued: fifty persons killed and wounded; the university closed. Tuvois in insurrection; Bergamo and Brescia in commotion.
14. Palermo bombarded by the king's troops; revolution in Sicily.
15. Bombardment of Palermo continued.
18. Abd-el-Kader a prisoner in France.
19. Earthquake in Lisbon; mercantile failures throughout Europe.
23. Great excitement in Italy; the Austrian troops entered Parma and Modena.
29. Messina bombarded; National Constitution granted by the king to the Two Sicilies; suspension of arms at Palermo.

FEBRUARY.

1. Threatened war between England and China. Signs of a revolution in the Celestial Empire.
7. Greek ministry resigned.
10. Proclamation of the Pope, to the Catholics of Italy.
19. Revolution in Milan.
22. Revolution in France; a Republic declared; Louis Philippe abdicated.
24. Tremendous meeting at the Hotel de Ville, in Paris; the city illuminated; great excitement in the Chamber of Deputies; the people demand a Provisional Government.
25. First proclamation for a Provisional Government of France issued.
26. The Provisional Government of France proclaimed; the throne of France burned in the street.
28. Flight of the royal family from France.
29. Flight of the Viceroy of the Emperor of Austria from Milan; his arrival at Botzen.

MARCH.

3. Great financial revulsion throughout Europe; heavy failures.
6. Riot at Pesh. Archduke Stephen chosen King.
8. The news of the French revolution received by the Emperor of Russia.
9. Signs of a revolution in Bohemia.
10. Riots in England and Scotland.
12. Revolution in Vienna; 300 persons killed; Austria in commotion.
14. Counter revolution in Naples; proclamation of the Pope, granting a new and liberal constitution to his people.
15. Signs of a revolution in Warsaw.
16. Signs of a revolt in Denmark and Sweden.
17. Revolution in Prussia; the imprisoned Poles liberated; the liberty of the press granted; revolt in Lombardy; Luxembourg declared a Republic; Hungary in commotion; great demonstration in Paris; the Bank of France suspended specie payments.
10. Riot in Stockholm; Belgium, Prussia, and Austria remonstrated against the Provisional Government of France allowing their subjects to make demonstrations against their governments; insurrection in Berlin; two thousand persons killed and wounded; tremendous conflict in Milan; great sacrifice of life; the people victorious; the Russian forces concentrated on the frontiers of Silesia.
19. Concessions of the King of Hanover to his people; the censorship abolished.
20. Louis, King of Bavaria, abdicated; Schleswig-Holstein declared herself separated from Denmark; a Provisional Government proclaimed; preparations making for war with the Danes.
21. Alarming convulsions at Silesia, Breslau, and Lithuania; signs of an outbreak at Aix-la-Chapelle.
22. Great excitement in Dublin.
23. Venice declared a Republic, after a capitulation concluded by General Zechy with the Provisional Government. Venice was to remain a Republic until all the Italian States became united and independent of Austria, &c.
24. Revolution in Genoa.
25. The censorship of Denmark abolished; separation of Naples and Sicily completed.
26. Hostilities commenced between Denmark and Schleswig. Manifesto of the Emperor of Russia, bidding defiance to the rest of Europe, and preparing for a general war. Prince Adam Czartoryski, and other leaders of the Polish revolution, at Cologne, en route for Poland. Jerome Napoleon Bonaparte on duty as a guard in Paris. Attempted revolution in Spain; terrible conflict in Madrid, between the Republicans and the troops.

27. The Constitution of Spain suspended; Madrid in a state of siege. The Sardinian army, under King Charles Albert, crossed the frontier, and the first division entered Milan.

28. Sardinia declared war against Austria. Battle at Montebeltrio, between the Austrians and the Sardinians; the latter victorious. Prince Eugene, of Savoy Cavignan, appointed Lieut. General of Sardinia in the absence of the king.

30. The King of Sardinia entered Lodi; the retreat of the Austrians under Radetsky.

APRIL.

2. Arrival of the British fleet in the bay of Naples.
3. Irish Confederation Committee received at the Hotel de Ville, in Paris.
4. Retreat of the Austrians from Desenzano.
5. Savoy declared a Republic.
6. Savoy declared again in favor of the King of Sardinia; the property of the imperial family of Lombardy placed under sequestration by the Provisional Government of Milan; great excitement throughout Ireland; Convention of Chartists met in London; their proposed meeting on the 10th; revolution in England anticipated.
7. Prospect of a war between Austria and Prussia for the supremacy in Germany; Madrid quiet, but general discontent prevalent; prospect of a war between Germany and Russia, for the independence of Poland.
8. Prospect of a war between Denmark, and perhaps England and Russia, on the one side, and Prussia and Hanover on the other, for the annexation of Schleswig-Holstein to the German Confederation.
9. Conflict at Bau, between the Danes and Holsteins, the former victorious; Flensburg occupied by the Danes; insurrection at Hesse-Cassel, the town surrendered to the insurgents; the Danes took possession of the small peninsula of Holnis, after a short battle; threatened revolution in England.
10. The Chartist procession in London a failure; the petition presented; riot at Troyes.
11. Riot at Cologne, the insurgents defeated; riot at Freemarch, the Prussian eagle torn down, and an owl put up in its place.

"The Last Time."

BRO. H.:—I send you the following most stirring piece of poetry, from the pen of the distinguished author of "Proverbial Philosophy," Mr. F. TUPPER, of England. It is so pertinent to the present times, that your readers will be much pleased with it.

As ever, yours in hope, F. G. BROWN.

"THE LAST TIME."

Another year? another year!
Who dare depend on other years?
The judgment of this world is near,
And all its children faint for fears:
Famine, pestilence, and war,
Mixed with praises, prayers, and tears,
Civil strife and social jar,
Spurred by pen, and stirred by sword,
Herald Him who comes from far
In Elijah's fiery car,
Our own returning Lord!

Look around,—the nations quail!
All the elements of ill
Crowd like locusts on the gale,
And the dark horizon fill:
Woe to earth, and all her seed!
Woe, they run to ruin still—
He that runneth well may read
Texts of truth the times afford,
How, in earth's extremest need,
Cometh, cometh soon indeed
Our own redeeming Lord!

Lo, the marvels passing strange
Every teeming hour brings,
Daily turns, with sudden change,
The kaleidoscope of things;
But the Ruler, just and wise,
Orders all, as King of kings,—
Hark! His thunders shake the skies!
Lo! His vials are outpoured!
Earth in bitter travail lies,
And creation groans and cries
For our expected Lord!

Stand in courage, stand in faith!
Tremble not as others may;
He that conquers hell and death
Is the friend of those who pray:
And in this world's destined woe,
He will save his own away
From the trial's furnace glow,—
Till the harvest all is stored,
Rescued from each earthly foe
And the terrible ones before
By our avenging Lord!

Yea, come quickly! Saviour, come!
Take us to thy glorious rest;
All thy children yearn for home,
Home, the heaven of thy breast!
Help, with instant, gracious aid!
That, in just assurance blest,
We may watch—not feel afraid,
Every warning in thy word,
Signs and tokens, all arrayed
In proof of that for which we prayed,
The coming of the Lord!

BRETHREN visiting the city, should not forget the MODEL OF ANCIENT JERUSALEM, at Amory Hall.—They will find it an exhibition of deep interest, and happily illustrating many portions of Scripture. It is open day and evening.

BRO. HUTCHINSON, being unable to preach, requests us to say, that his friends in Canada West need not expect him. He will endeavor to accompany Bro. LITCH in Canada East.

Summary.

Indian War in Oregon.—A Telegraphic despatch, dated Louisville, May 2d, 1848, says:—"By the arrival of Maj. Meek from the West, we have late and important news from Oregon, where all is confusion and bloodshed between the whites and Indians. Four powerful tribes have united and commenced a deadly war. Four battles took place in January, in three of which the whites were successful in beating their enemy. Five hundred whites fought a body of two thousand Indians a whole day, when the latter retreated, after wounding a great number of whites.

"On the 29th of November, a most horrid and brutal massacre was committed by the Cayuse Indians, at the Presbyterian Mission, at the Wallah-Wallah Valley. Dr. White, his man and wife, with eighteen others, were killed, and sixty or seventy taken prisoners. The houses of the missionaries were burned to the ground. The unfortunate prisoners were subsequently ransomed, through the agency of Peter Sisk Ogden, chief factor of the Hudson Bay Company.

"Maj. Meek pushed up the river yesterday, on his way to Washington, with despatches for the government, asking for immediate aid on the part of the Oregon settlers."

Bills to a very large amount on the New Haven City Bank, of the genuine plates with forged signatures, have been put in circulation recently.

Jonathan Chapman, ex-Mayor of Boston, died at 3 o'clock on Thursday last week, at his residence in Boylston-street. He was esteemed as one of our best and most enterprising citizens, and has been cut down in the prime of his manhood.

On Tuesday, a laborer on the Fitchburg Railroad, while passing up that road on a freight train, was struck on the head by a bridge in Lincoln, knocked off the train, and so badly injured, that his life is despaired of.

United States and Mexico.—It would seem by the Queretaro proclamation of April 27th, that the Government of Pena y Pena has been overthrown, and war to the knife proclaimed by the *outs* of Mexico! From Washington it is reported, that despatches reached there on Tuesday from our Commissioners in Mexico, to the effect that the treaty would be rejected, as the members of Congress were deserting Queretaro. On the other hand, there was a rumor in Philadelphia on Wednesday evening, that the treaty of peace had been ratified by the Mexican Congress!

The house of Green Kendrick, in Waterbury, Ct., has five lightning rods; but the zinc roof of the wood-house was struck by the electric fluid, about fifty feet from either end. In the same place, on Saturday, a pair of oxen, under a tree, were killed by lightning.

Three children of Mr. Campbell, of Hermon, N. Y., were poisoned on the 5th inst, by eating poke-root, which they mistook for sweet-flag, and died in less than an hour after eating the poisonous root. The parents are rendered childless.

The Board of Education at Syracuse, have refused to employ any man in that city, who is in the habit of using tobacco in any form! Think of that, ye chewers, smokers, and snuffers.

CHILDHOOD'S MISTAKES.
Young heads are giddy, and young hearts are warm,
And make mistakes for none to reform.
Boys are, at best, but petty bards unborn,
Whose scents and hues are rather guessed than known.
Each dreams that he is just what he appears,
But learns his error in maturer years.
When disposition, like a sail unfurled,
Shows all its rents and patches to the world.

Hard words are the hail-stones in summer, beating down and destroying what they would nourish, were they melted into drops.

To be able to speak of virtue is to sign that the man is virtuous. By doing it we sometimes gain the esteem of persons of probity; but we do ourselves more prejudice than we imagine; we content ourselves with appearing to be what we are not, whereas we should desire to be what we appear.

At the iron rolling mill in Ulster, N. Y., Francis Rhind was struck by a piece of hoop iron, in a red-hot state, entering his clothes near the hip, and extending upward, his clothes keeping it close to his body until it penetrated between the ribs. He expired in about six hours.

Strange Suicide.—A week or two since, a man named Bruce, living near Cincinnati, O., committed suicide in the following manner: He went to the church-yard, and dug his grave beside his wife, who had been buried some sixteen months before. Having procured a coffin under some pretence, he conveyed it to his destination unobserved. He then took off his clothes, except his shirt, put on a night cap, and laid himself in the coffin, which he had previously placed in the newly-made grave, with a loaded pistol in his right hand on the cover of the coffin, and then, placing the pistol to his right temple, fired it. It is supposed he died instantly. There was no doubt that Bruce was crazy, as he had been partially so since his wife's death.

Dreadful Condition of Yucatan.—Advices from New Orleans to the 15th inst. U. S. prospector Eucora has arrived, with two days later dates from Vera Cruz and the city of Mexico. The rumors of the treaty formed between the governor of Yucatan, S. Miguel Barbachano, and the Indian chiefs, being broken, are confirmed. Hostilities were resumed with increased fervor. On the 7th inst., the Indians entered the town of Merida, with apparently peace on their faces, but suddenly at 12 o'clock fell upon the citizens and butchered 34 of them. After murdering the men, they committed the most dreadful outrages upon the women.

Mr. Freeman Ryder, the Postmaster at West Brewster, committed suicide on Thursday morning by hanging himself. Mr. R. has been partially deranged for some time past.

In Pleasant Valley, N. Y., an Irishman was shot dead by Dr. Devine, May 2d; their farms adjoined, and they quarrelled about a fence.

BUSINESS NOTES.

J. Y. Butt.—The books of D. Davis have been unavoidably delayed. Shall send in a few weeks.

400 fourteen sets Tracts on Prophecy sent as directed.

H. H. Butt.—We send by Bro. Smith.

F. Johnson—Received in both, \$8 17.

DELINQUENTS.

If we have by mistake published any who may have paid, or who are poor, we shall be happy to correct the error, on being apprised of the fact.

G. P. KING, of Jackson, Mich., refuses to take his paper from the office. He owes — 3 00

Total delinquencies since Jan. 1st. — 33 37

NOVA SCOTIA MISSION.

E. McLeod. — 5 00
F. M. — 1 00

CONFERENCES AND CAMP-MEETINGS.

The Lord willing, there will be a Conference at the free meeting-house at Lincolnville Corner, Me., to commence Friday, June 26th, and continue over the Sabbath. Bro. I. R. Gates is expected to attend. Ministers and lay brethren are invited. We hope to see a general attendance of the believers scattered over Maine. Those who hope that the brethren will come in season. Those coming from the west by Thursday boat, will land at Camden, where they will find a conveyance to the place of meeting. Those coming from the east by Friday's boat, will land at Camden, where they will find a conveyance. If Bro. Gates speaks there, we will be glad to have him give notice through the Herald, and appointments will be made accordingly. (In behalf of the brethren.) D. R. MANFIELD.

A Conference will be held in Washington, N. H., commencing June 10th, and continue over the Sabbath. Bro. Henry Eastman, John Pearson, &c., Henry Plummer, and others, will be in attendance.

CAMP-MEETING.—By Divine permission, a Camp-meeting will be held on Caldwell's Manor, Canada East, commencing Wednesday, June 26th, and will probably continue until the following Monday. The ground to be occupied is upon the farm of Capt. George Roy, about one mile west of the village of Clarenceville, and about three miles from La Crosse landing, and ferry where boats are invited. Good pasturage and water can be obtained in the vicinity. But few, who come, will make preparations to lodge on the ground. Let there be plenty of provisions, and let every one of our dear people come in the "camp of the saints." The objects of this meeting are to glorify God, and make ready a people prepared to meet him. Therefore let every Christian who attends remember the prayer, "Send forth (not drives, but) laborers into the harvest."

W. M. SOUTHERLAND. D. T. TAYLOR, JR.
[Providence permitting, Bro. Litch and Hutchinson will attend the above meeting. I shall not be able to attend.—J. V. H.]

APPOINTMENTS.

Providence permitting, I will preach in Baltimore, Md., Sabbath, June 11th.

If time continue, I will preach at the following places:—North Adams, June 20th, at 7 P. M.; Fowling, Vt., the 24th, at 7 P. M.; Mount Holly, N. J., the 25th, at 7 P. M.; Woodstock, the 26th, at 7 P. M.; Bridgeport, the 27th, at 7 P. M.; Woodstock, the 28th, at 7 P. M.; the 29th, at 7 P. M.; the 30th, at 7 P. M.; the 1st, at 7 P. M.; the 2nd, at 7 P. M.; the 3rd, at 7 P. M.; the 4th, at 7 P. M.; the 5th, at 7 P. M.; the 6th, at 7 P. M.; the 7th, at 7 P. M.; the 8th, at 7 P. M.; the 9th, at 7 P. M.; the 10th, at 7 P. M.; the 11th, at 7 P. M.; the 12th, at 7 P. M.; the 13th, at 7 P. M.; the 14th, at 7 P. M.; the 15th, at 7 P. M.; the 16th, at 7 P. M.; the 17th, at 7 P. M.; the 18th, at 7 P. M.; the 19th, at 7 P. M.; the 20th, at 7 P. M.; the 21st, at 7 P. M.; the 22nd, at 7 P. M.; the 23rd, at 7 P. M.; the 24th, at 7 P. M.; the 25th, at 7 P. M.; the 26th, at 7 P. M.; the 27th, at 7 P. M.; the 28th, at 7 P. M.; the 29th, at 7 P. M.; the 30th, at 7 P. M.; the 1st, at 7 P. 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"WE HAVE NOT FOLLOWED CUNNINGLY DEvised FABLES, WHEN WE MADE KNOWN UNTO YOU THE POWER AND COMING OF OUR LORD JESUS CHRIST, BUT WERE EYE-WITNESSES OF HIS MAJESTY . . . WHEN WE WERE WITH HIM IN THE HOLY MOUNT."

NEW SERIES. Vol. I.

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The Second Advent.

No sound of deadly strife;
No murmuring host of life;
Shall rend the air, or fill the hearts of men;
When, gentle as a dove,
Quintessence in love,
The Prince of Peace shall visit earth again.

O, then, where war had rolled,
Through ages dark and old,
Its surging billows, o'ertop'd with human gore,
The stream of God shall glide
To nations far and wide;
While love's sweet anthem swells from shore to shore.

The meekness of the Lord,
Forever sealed shall flow,
No more to desolate the houses of men;
The oppressor's iron rod,
Doomed by the living God,
Shall never smite his plundered poor again.

See! see! glad beams of light,
Shed from the heavy night;
Stream from the morning's widely opening gates:
All hail! the King of kings,
Adorn'd his banner blazes,
And earth, subdued, his peaceful reign awaits.
Christum Citizen.

Apocalyptic Sketches. No. VIII.

BY REV. JOHN CUMMING, D.D.

THE REFORMATION.

"And I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were like the sun, and his feet like pillars of fire; and he had in his hand a little book open; and he set his right foot upon the sea, and his left foot upon the earth. And cried with a loud voice, as when a lion roars: and when he had cried, seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not."—Rev. viii. 1-4.

THERE were tremendous struggles in Luther's bosom. He felt he stood alone in Christendom. The majesty of power, the pomp of circumstance, the prescriptions of age, the inveteracy of prejudice, his own awful reverence of the church, amid whose terrible corruptions and overshadowing darkness he fancied he saw still bright emanations of the surviving glory; his consciousness of weakness of temper, impetuosity of character, and comparative deficiency in learning, all weighed upon his great mind, and urged him to relax or cease his efforts. His perplexities within and persecutions without, would have crushed the energies of any contemporary. But he was not alone. He had bread to eat the world knew not of. Evidently divine power sustained the hero-priest, leaving us the lesson we are slow to learn, that the weakness of God is mightier than the strength of man. It was neither earthly policy, nor human passion, on the wings of which Luther swept broad Europe, scattering the incorruptible seeds of truth. His soul burned with love to God and sympathy with men. Truth was to be unceasing, the church to be enfranchised, souls to be delivered, and Luther's great heart was fitted for Luther's great work. His was a holy baptism from on high. He purged his eyesight at the fountain of light; he refreshed his giant might by feeding on heavenly manna, and drinking large and frequent draughts from the fountain of living waters; he had an apostle's soul within him, and he had also an apostle's God above him. This is one of the proofs that the Lord has not forsaken any of the worlds of nature, of providence, and of grace. Ever as a difficulty comes in the perpetual evolutions of things, a spirit is introduced willing and enabled to meet it, and when all around is so dark and mysterious that all expectation of an up-shot is gone, some silent ray is piercing the mass of cloud, and gradually, but surely, giving foretoken of approaching day.

The Pope's fire decree only roused Luther's indomitable spirit, for he took the Pope's bull, supposed to be the most awful document ex-

hibited in Christendom, and burned it publicly in the market-place of Wittenberg. All the Wittenbergers shouted at the strange and striking spectacle: that shout was the tocsin of approaching triumph—the death-knell of the Papal power. It was, as we read in the passage of the Apocalypse on which I am commenting, "as when a lion roareth."

Carlyle, in his own peculiar style, thus writes: "It is curious to reflect what might have been the issue, had Roman Popery happened to pass this Luther by; to go on its great wasteful orbit, and not come athwart his little path, and force him to assault it! Conceivable enough, that in this case, he might have held his peace about the abuses of Rome; left Providence and God on high to deal with them! A modest quiet man; not prompt, he to attack, irreverently, persons in authority. His clear task, as I say, was to do his own duty; to walk wisely in this world of confused wickedness, and save his soul alive. But the Roman high priesthood did come athwart him; afar off at Wittenberg he, Luther, could not get lived in honesty for it; he remonstrated, resisted, came to extremity; was struck at, struck again, and so it came to wager of battle between them! This is worth attending to in Luther's history. Perhaps no man of so humble, peaceable a disposition, ever filled the world with contention. We cannot but see that he would have loved privacy, quiet diligence in the shade; that it was against his will he ever became a notoriety. Notoriety: what would that do for him? The goal of his march through this world was the infinite heaven: an indubitable goal for him: in a few years he should either have attained that, or lost it forever! We will say nothing at all, I think, of that sorrowfullest of theories, of its being some mean shop-keeper grudge of the Augustine monk against Dominican, that first kindled the wrath of Luther, and produced the Protestant Reformation. We will say to the people who maintain it, if indeed any such exist now, Get first into the sphere of thought by which it is so much as possible to judge of Luther, or of any man like Luther, otherwise than distractedly; we may then begin arguing with you.

"The monk Tetzel, sent out carelessly in the way of trade, by Leo the Tenth,—who merely wanted to raise a little money, and for the rest seems to have been a Pagan rather than a Christian, so far as he was anything,—arrived at Wittenberg, and drove his scandalous trade there. Luther's flock bought indulgences; in the confessional of his church, people pleaded to him that they had already got their sins pardoned. Luther, if he would not be found wanting at his own post, a false sluggard and coward at the very centre of the little space of ground that was his own, and no other man's, had to step forth against indulgences and declare aloud that they were a futility and sorrowful mockery, that no man's sins could be pardoned by them. It was the beginning of the whole Reformation. We know how it went: forward from this public challenge of Tetzel on the last day of October, 1517, through remonstrance and argument;—spreading ever wider—rising ever higher; till it became unquenchable, and enveloped all the world. Luther's heart's desire was to have this grief and other griefs amended; his thought was still far from introducing separation in the church, or revolting against the Pope, Father of Christendom. The elegant Pagan Pope cared little about this monk and his doctrines; wished, however, to have done with the noise of him: in a space of some three years, having tried various other methods, he thought good to mend it by fire. He dooms the monk's writings to be burnt by

the hangman, and his body to be sent bound to Rome—probably for a similar purpose. It was the way they had ended with Huss, with Jerome the century before. A short argument, fire. Poor Huss, he came to that Constance Council with all imaginable promises and safe-conducts; an earnest not rebellious kind of man: they laid him instantly in a stone dungeon, three feet wide, six feet high, seven feet long; burnt the true voice out of this world; choked it in smoke and fire. That was not well done!

"I, for one, pardon Luther for now altogether revolting against the Pope. The elegant Pagan, by this fire decree of his, had kindled into noble just wrath the bravest heart then living in this world. The bravest, if also one of the humblest peaceableness; it was now kindled. These words of mine, words of truth and soberness, aiming faithfully, as human inability would allow, to promote God's truth on earth, and save men's souls, you, God's vicegerent on earth, answer by the hangman and fire? You will burn me and them for answer to the God's message thus strove to bring you? You are not God's vicegerent; you are another's, I think! I take your bull as an imprecation of lie, and burn it. You will do what you see good next; this is what I do."

So far then we have proceeded with the history of Luther, and of the efforts by him. We have identified these as illustrative of that beautiful description of dawning truth recorded in the passage this evening read in your hearing. But there is one statement in the chapter that long puzzled many, and has only just been explained by the laborious and devoted Scripture investigations of the Rev. Mr. Elliott. It is stated, you perceive, in this chapter, that seven thunders uttered their voices. (V. 13.) It is added, that as John, personating Luther, (for the Apocalypse is a drama—a holy—an inspired drama,) was about to write, he "heard a voice from heaven saying to me, Seal up those things which the seven thunders uttered, and write them not." Now, what is the meaning of this? First, it has been shown by Dr. Elliott, that "write" and "write not" are formulas, one of an injunction, and the other of a prohibition, in the Apocalypse, of the most important description. For instance, in Rev. 14: 13, it is said, "write, blessed are the dead which die in the Lord, yea, saith the Spirit, for they rest from their labors, and their works do follow them." Then in Rev. 19: 9, there is another passage, "write, blessed are they who are called to the marriage supper of the Lamb. These are the true sayings of God." 21: 5, "Behold I make all things new. And he said unto me write, for these words are true and faithful." Now, you will notice, after each of these commands, write, there is the statement of a reason, and that reason is, that what he was to write, was the word of the Spirit, or the faithful and the true sayings of God. Now, guided by this usage, we interpret the command here addressed to John, personating Luther, "write not;" and we may presume the reason for "not writing" is just the reverse of the reason for "writing." Then you will notice, in the second place, that these thunders are said to have uttered their own voices. The voice of the lion that roared was the voice of Christ. We may infer, therefore, that the seven thunders uttering "their own" voices, was the voice of the very counterpart of Christ—Antichrist. We are also told that the edicts of the Pope were called in the middle ages, the *thunders* of the Vatican. Bishops might fulminate an anathema, but the Pope alone might issue the thunders. But then you ask, why *seven* thunders? The number seven is used to denote perfection, seven being the perfect number, and it may

convey Antichrist's mimicry of Christ; but there is another reason—the number indicates locality:—for we read of the woman sitting on the *seven* hills in another chapter. The seven thunders issued from this Papal Olympus, and were the voice of the Pope. An illustration of the propriety of this application is found in Le Bas' remark, in his "Life of Wicliff":—"The thunders which shook the world when they issued from the seven hills, sent forth an uncertain sound when launched from a region of less elevated sanctity."

I therefore believe that the seven thunders represent the voice of Rome, commanding Luther to desist, or "write" the voice, "write them not," was a command mightier than Rome's that issued from the throne of God, "Luther, write them not;" despise them, burn them, tread them under foot; "be faithful unto death, and I will give thee a crown of life." But observe what follows: "I was about to write them." This is Luther's account of their effect on his mind, and seems to imply that Luther placed some belief in them, attached some degree of importance and efficacy to them. Now, is there any evidence that he did so? and if there be such evidence it will be an additional link that will unite the predictions in the Apocalypse to the historic facts on which I am now commenting. What then do you read? We find that the last error that Luther parted with was the supposed authority of that awful and mysterious thing—the church. He learned the Gospel before he learned that Popery was the great Apostasy. He knew Christ to be a saviour before he knew that the Pope was the Antichrist, the Destroyer. His own language, at the very time that he burned the Pope's bull in the square of Wittenberg, and preached those truths that rent Europe by their power, and shook the Vatican by their echoes, testifies that Luther, at that moment, had no suspicion that Rome was the Apostasy, or that the Pope was the Antichrist. His own language in after years was as follows:—

"After being enabled to answer every difficulty that could be brought against me from scripture, one difficulty only remained, viz.: that the church ought to be obeyed. If I had then braved the Pope as I now do, I should have expected every hour that the earth would have opened to swallow me up like Korah and Abiram."

He believed that the Pope was a constituted authority; this shows that the monk was not a revolutionist. He did not seek a revolution—he aimed only at a reformation. And little does a superficial world know that the true plan to prevent a revolution, is to originate always a timely reformation. "He that hath ears to hear, let him hear."

We read, that Luther was yet so wedded to the thought that the church of Rome was the true church, and that the Pope ought to be obeyed as the representative of Christ, that he thus addressed the Pope, after he had proclaimed the Gospel—"Most blessed Father, kill me, or make me alive, approve or reprove, I will acknowledge thy voice as the voice of Christ speaking by thee." Such was his reverence for authority—such his deference to, what he thought constituted ecclesiastical and Scriptural powers. So little anxious was Luther to oppose the Papacy, that could he have served and glorified his Master, and won souls to Christ, he would have left the Papacy to stand. But when Luther was thus trembling, and hesitating whether or not he should continue a priest of Rome, and render canonical obedience to her laws, that is, "write the thunders," a voice sounded from heaven, that awakened its echoes in the depth of his heart—"Luther, write not these thunders." Care not

for the anathema of man, here is for thee the benediction of God: "fear not man that can only kill the body, but fear Him who, after the death of the body, can cast soul and body into hell: yea, I say unto you, fear Him."

What then took place? Just as if Luther not only felt, but had heard the very words of the Apocalypse, he writes to his friend Link, about A. D. 1518: "My pen is ready to give birth to things much greater. I know not myself whence these thoughts come to me. I will send you what I write, that you may see if I have well conjectured in believing that THE ANTICHRIST, of whom St. Paul speaks, now reigns at Rome." The conviction daily grew upon his mind with irresistible force, until when he had burned the bull, and proclaimed the imposture it contained, he declared, as if to fulfil the very statement of the Apocalyptic passage, that these bulls and decretals from the Vatican, "were (I use his own words) the infernal voices of the Roman church." Thus beautifully does the history comment upon prophecy, and thus fitly does the prophecy point out and proclaim the truths of history. So rapidly did these sentiments spread, that when the legate of the Pope came to Worms, with great pageantry, and in a vast and imposing procession, as to a city where he had before found the people falling upon the earth and kissing his feet, he heard with terror the peasants and the burghers of Germany shouting that he came only as the emissary of Antichrist. Protestantism, in short, began to be preached in the pulpits—proclaimed in the streets—and enunciated in the market-place—to infect all classes—to agitate all men's hearts and consciences—until the voice that began in a whisper shook Europe with its thunders; and the feet that once trod so softly on father-land, smote the earth with strange vibrations, and popes and prelates trembled on their thrones.

I must leave the sequel of this most interesting sketch till another Sabbath evening: in the meantime, suffer me to ask you, have you ever felt that deep but real consciousness of sin that Luther felt? Have you ever, my dear hearers, in the agony of your hearts, cried unto God, "What must I do to be saved?" I assure you, it is not to amuse your fancy, or merely to illuminate your minds, but it is chiefly to interest your hearts in the Gospel, that I bring before you these truths; God speaks in the Bible, and through that Bible to your hearts, and your consciences. I reiterate his word, and if I can but succeed in riveting one young man's mind—in bringing one wandering heart to pause, to think, to inquire—if I can be the instrument of awakening in one heart that agitation, and that agony, and that excitement which the Spirit of Christ alone can quell, and the voice of the Son of God alone can still—I shall have got infinitely more than my reward.

I know what some of you say—I hear it in the bookshops—that some of you come here merely to spend a spare hour, and to be pleased. My dear friends, if you come with this motive to hear, I come not with this motive to preach. You and I, young man, must stand at the judgment-seat of God. That heart of thine that now beats strong and healthy, may feel but a few more palpitations,—before it beats—in eternity. Young man, though you, perhaps, think there is long life before you, strong health, and pleasant prospects: yet I can tell you it is not the nervous system—it is not galvanism—it is not electricity that gives its pulses to your heart—it is God. Your heart first beats, then it halts, again it beats and then it halts, then it beats again, and then another pause! It seems to me, that during each pause that intervenes between each beat, your heart lifts itself to God, and says, "May I beat again?" and God says, "Another beat;" and it asks, "May I beat again?" and God says, "Another beat still;" and I ask you—I put it to your common sense—I put it to your conscience—will God permit that heart to continue beating, when that heart rebels against him, and provokes him every day? My dear friends, men and brethren, turn from your atheistic folly. Raise your souls to God. Implore his tender and forgiving mercy through Christ. Seek his promised Spirit—why should you procrastinate your happiness. I invite you to be holy, because it leads you to be happy. I entreat you to cease to be miserable and wretched. I would not enter into heaven alone. I desire to carry many with me.

I address to you these prophecies, because I believe that many of you are already interested—sincerely interested—in Christ, and anxious to know all his will, in every portion of its development; and I address to others these expostulations, if, peradventure, I may stir up in their hearts that interest in the truths of this blessed

Book—that sympathy with the importance of real religion—that personal anxiety, too, about salvation—that deep and abiding sense of its paramount importance—which will constrain them to begin, if they never have begun before, to look upward to Jesus Christ, and forward to his presence, where there is fulness of joy—and lead those who know in their hearts, and develop in their lives the faith of the Gospel, to hold it fast at all hazards, and feel more and more thankful to that God who has taught them its blessed truths.

END OF LECTURE VIII.

Angelic Knowledge and Power.

BY CHARLOTTE ELIZABETH.

Omniscience belongs to God alone: He only is the Hearer of prayer, the Searcher of hearts, the sovereign Ruler of the affairs of man. To suppose that any created being may appropriate even the minutest portion of these high prerogatives of Jehovah, is nothing short of heresy, verging on blasphemy. Its dangerous tendency is plainly shown by the apostle, who says that the worshiping of angels beguiles the Christian of his reward. Col. 2:15. Therefore we have need to be very sober and circumspect, lest in treating of this most interesting subject, we be led, through inadvertence, into ascribing to the holy angels, any properties on which the ignorant and profane might ground an excuse for rendering to them divine honors. God has not seen fit to reveal to us to what extent the spiritual creatures, good and evil, who constantly surround us, can penetrate our thoughts. They, of course, can form a very accurate conclusion from what they see and hear, combined with their acquaintance with the past events of our lives; but beyond this we have no warrant for supposing that they know more than the Lord, for special purposes, is pleased to reveal to them.

One knowledge the angels do certainly possess, and that the very chiefest of all knowledge—they know God: and as the depths of the riches of his knowledge and wisdom are unfathomable, they evermore seek fresh acquisitions in that divine science. The apostle Peter, speaking of the mysteries of redemption, "the sufferings of Christ, and the glory that should follow" the preaching of the Gospel, "with the Holy Ghost sent down from heaven," adds, "which things the angels desire to look into." 1 Pet. 1:11, 12. And that they do look with adoring joy upon the mighty work, is manifest from their joining in the heavenly song, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Rev. 5:12. How far they may be employed in overseeing the minute circumstances by which a sinner is often brought to the hearing of the Gospel, by entering some particular place of worship, taking up some particular book, or other similar occurrences, we do not know: but this we do know, that there is joy in the presence of the angels of God, over one such repenting sinner. The expression, "ministering spirits, sent forth to minister to them that shall be heirs of salvation," would lead us to suppose that the children of God, even previous to their effectual calling, are placed under the care of these bright and loving creatures, whose holy nature must often be deeply grieved at the iniquity of man; knowing, as they do, the unspeakable immensity of the stake which he so daringly trifles with, and the infinite love of God, against which he so basely and insolently sins.

There is a knowledge, too, which, no doubt, is revealed to the angels—that of the Lord's peculiar favor to certain individuals. Gabriel expresses this to Daniel, when about to communicate to him what the Lord had informed him of. "O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved." Dan. 9:22, 23. And again, on another occasion, "O Daniel, a man greatly beloved," Dan. 10:11; and "O man; greatly beloved, fear not!" v. 19. In addition to this, they are unquestionably endowed with very high degrees of discerning and discriminating knowledge. In that beautiful passage, where the woman of Tekoah, with such singular eloquence and effect, pleads with David, covertly purposing to soften him towards his banished son, these expressions occur:—"The word of my lord the king shall now be comfortable: for as an angel of God, so is my lord the king to discern good and bad;" and again, "My lord is wise, according to the wisdom of an angel of God, to know all things that are in the earth." 2 Sam. 14:17-20. This wise woman of Tekoah, whose wisdom appears to have

been of a worldly description, and who was prompted by Joab, certainly flattered the king; but there is no reason to suppose she flattered the angels, concerning whom we are led, on much better authority, to form a very high estimate. How exquisitely beautiful are her words, in relation to the Lord's reconciling mercies! "Wherefore hast thou thought such a thing against the people of God? for the king doth speak this thing as one which is faulty, in that the king doth not fetch home again his banished. For we must needs die, are as water spilt on the ground, which cannot be gathered up again: neither doth God respect any person, yet doth he devise means, that his banished be not expelled from him;" verses 13, 14. The justness of this sublime picture of man's helplessness and God's rescuing power, gives weight to what this singular woman also said of angelic wisdom and knowledge. Paul, too, refers to them, when he says, "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. 1:8: and again: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, and as a tinkling cymbal." 1 Cor. 13:1.

But whatever difficulty we may find in ascertaining the extent of angelic knowledge, of the power of the angels we are taught to form most stupendous conceptions; or rather it is a power the greatness of which we cannot conceive. The terrible slaughter of the first-born in Egypt, was the work of one angel, and accomplished within so short a space of time, that the cry rose simultaneously throughout the land. Another display of this awful power took place, when the army of Sennacherib laid siege to Jerusalem. "Then the angel of the Lord went forth, and smote in the camp of the Assyrians, an hundred and fourscore and five thousand: and when they arose early in the morning, behold they were all dead corpses." Isaiah 37:36. A hundred and eighty-five thousand warriors slain with a stroke, as they lay stretched securely slumbering in their tents, was a mighty achievement; and in like manner the visitation provoked by David's sin in numbering the people, though it is called a pestilence, was effected by an angelic hand. "The Lord sent pestilence upon Israel, and there fell of Israel seventy thousand men. And God sent an angel unto Jerusalem to destroy it; and as he was destroying it, the Lord beheld, and he repented him of the evil, and said to the angel that destroyed, It is enough; stay now thine hand. And the angel of the Lord stood by the threshing-floor of Ornan the Jebusite. And David lifted up his eyes, and saw the angel of the Lord stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem: then David and the elders of Israel who were clothed in sackcloth, fell upon their faces. And David said unto God, Is it not I that commanded the people to be numbered? even I it is that have sinned and done evil indeed; but as for these sheep, what have they done? let thine hand, I pray thee, O Lord my God, be on me, and on my father's house; but not on thy people that they should be plagued. The angel of the Lord commanded Gad to say to David, that David should go up, and set up an altar unto the Lord, in the threshing-floor of Ornan the Jebusite. And David went up at the saying of Gad, which he spake in the name of the Lord. And Ornan turned back and saw the angel; and his four sons with him hid themselves. And David built there an altar unto the Lord, and offered burnt-offerings and peace-offerings, and called upon the Lord; and he answered him from heaven by fire upon the altar of burnt-offering. And the Lord commanded the angel, and he put up his sword again into the sheath thereof. At that time when David saw that the Lord had answered him in the threshing-floor of Ornan the Jebusite, then he sacrificed there. But David could not go before it to inquire of God; for he was afraid, because of the sword of the angel of the Lord." 1 Chron. 21:14-30. What a splendid vision is here revealed to us! A creature of surpassing strength, glorious brightness, and probably of great magnitude, standing in mid-air, with a glittering weapon, the stroke of which was instantly mortal, stretched over the holy city, which lay in beautiful repose beneath an evening sky. In the act of smiting, the angel's hand was arrested, and he stood in suspense, the weapon still flashing in his grasp, to know what farther he should do: David had offended the Lord too deeply by listening to the suggestion of Satan, to be honored with any direct communication; neither was the angel permitted to address him, but

through Gad the seer, who had announced the coming judgment on the land. The angel directed a sacrifice, and continued fully visible in that menacing position, so that the sons of Ornan hid themselves from his terrible appearance. It was not until the smoke of the burnt-offering had ascended before the Lord, at once rendered and pronounced acceptable by the kindling of heavenly fire, that the dreaded sword was sheathed. Yet even so, it remained so powerfully impressed on the mind of the king, that he dare not approach his temporary altar, from fear of the glorious being who still watched his proceedings. This is one of the glimpses afforded us of what is perpetually passing around, but which our eyes are hidden from seeing. We talk of casualties, of epidemics, of contagious disorders; but we see not the hand that with unerring fidelity deals forth each mysterious dispensation, according to the Lord's appointment. The same presumptuous folly that has clothed evil spirits with fantastically frightful grimace, has invested the holy angels with a puerile silliness of appearance, wholly at variance with every scriptural representation. Baby faces between a pair of bird's wings, destitute of bodies; slim girls with long, flowing ringlets, and pinions well feathered—these are the imaginary likenesses of things in heaven, which we are warned not to represent to ourselves; and the terribleness with which the Lord, for his own glory, has invested these ministers of his, is wholly lost sight of.

The angel who met Balaam in the way, was of a formidable aspect. The poor beast, who showed a better feeling than the mercenary wicked prophet, saw him and turned aside each time, until the narrowness of the way preventing this, she fell down, and was cruelly chastised for it by her senseless rider, whom she was enabled miraculously to reprove. "Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, and his sword drawn in his hand." Numb. 22:31. The angel's address was very severe, and his look so alarming, that all Balaam's thirst for gold could not tempt him to advance, until he received distinct permission to do so. We may be assured that the spectacle of a hypocrite like Balaam, making use of the Lord's name to forward his own selfish, unprincipled ends, and ready for filthy lucre's sake to call down a curse on God's people, or more effectually to destroy, by alluring them into sin, could not but be unsupportably odious to a holy angel, ever zealous to vindicate the honor of his glorious King; and to such a man, the face of a "ministering spirit" would be fearful indeed, if, like Balaam's, his eyes were opened to meet the indignant gaze of God's true servant.

Angelic power was put forth to shut the mouths of the hungry lions, among whom Daniel was cast to be devoured. The prophet tells us so. "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me." Dan. 5:22. Daniel was indeed most peculiarly favored by the ministry of angels, and by the intimate footing in which Gabriel appeared to place him; while the prophet's deportment toward his celestial interpreter was beautifully humble and respectful; and in his communications, which have more of a colloquial and confidential tone than any recorded in the Old Testament, the angel certainly shows himself to be a powerful warrior and champion, continually engaged in battle. "The prince of the kingdom of Persia withstood me one and twenty days; and now will I return to fight with the prince of Persia." It is for man they fight; for rebel man, who is himself too generally fighting against God, or at least neglecting, with wanton disregard, those interests over which the angels of the Lord tenderly watch. Against us are arrayed principalities and powers, the rulers of the darkness of this world, and wicked spirits in high places; but in the unequal contest we have great and potent allies, whom the Lord Jesus has commissioned to serve us according to our need, in warding off, no doubt, many bodily dangers not less imminent than the jaws of the hungry lions were to Daniel, though often unseen and unsuspected by us.

A simple student of Scripture, unacquainted with the received notions of poets, painters, and sculptors, who should undertake to portray an angel of God, would probably represent him under a very different aspect from any that we are accustomed to connect with the idea; because we, the bond-slaves of custom ever ready to be misled by vain traditions received from our fathers, and incapable of independent thought, or rather indisposed to it, adopt the prevailing error that saves us the trouble of reflecting, and content ourselves with grotesque

devils, and namby-pamby angels. Surely both are, to mortal gaze, most terrible! There are men upon earth, whose withering scowl of malignant ferocity, treachery, and reckless desolation of heart, may convey to the shrinking observer a faint idea of what must emanate from the countenance of an evil spirit, "seeking rest and finding none," "going to and fro in the earth, and walking up and down in it," for the sole purpose of venting his cruelty on mankind; but where shall we look for the likeness of an angel? Bountiful they must be, because all God's unblemished works are so; and calm they must be, for holiness and happiness are always calm; but this earth defiled by sin, and broken into helplessness, contains nothing to furnish us with a conception of the character that spotless purity and over-mastering power must impart to those who possess both. The expression of a very young and lovely infant's countenance is the nearest approach that earth can make to heaven: but, alas, the taint is there, though as yet comparatively undeveloped; and who could picture the feeble lump of clay arrayed in the terrors of a warrior of heaven?

Let us but examine of what class of his works the Lord principally speaks; when answering Job out of the whirlwind, he sets before him a small part of the wonders that, even in this visible world, fling man into such a fearful distance of ignorance, obscurity, and contempt. The ocean with its proud waves, and secret springs, its garment of clouds, and swaddling band of thick darkness; the horse, with his neck clothed in thunder, pawing in the valley, rejoicing in his strength, mocking at fear, and swallowing the ground with fierceness and rage. Behemoth, taking in a river with his eyes, and trusting that he can draw up Jordan into his mouth; Leviathan, making the deep to boil like a pot, with eyes like the eyelids of the morning, esteeming iron as straw, and brass as rotten wood: these are the works of the Almighty on which he chiefly dwells, when causing the patriarch to meditate on the greatness of his majesty and glory: and we cannot doubt that he has clothed in more than thunder the forms of his celestial hosts, engaged as they constantly are in battle with myriads of mighty opponents. The effect produced on Daniel by the appearance of an angel, and on the sons of Ornan; on Manoa and his wife, and on the apostle John, who even after the vision of the Lord himself, and all the glories of heaven, was twice so overcome by the greatness of his angelic companion, that he fell down at his feet to worship him, all, with many other instances, tend to impress us with the belief that an angel, however beautiful, is still exceedingly awful. He is the warrior's subject of a king, whose sovereignty is resisted, and his will opposed by the wretches whom he formed out of nothing: how can the servant's aspect be that of repose, so long as his adored Master is resisted, grieved, and wronged by the insolent rebels of earth and hell? No! a victory has to be won, before the holy angels sheath their flaming swords, or lose the terrors of their stern and wrathful looks, now bent on every side to track the mazes of the insidious foe, and to repel him from the invisible boundary of the Lord's inviolable fold.

In speaking of angelic power, we must not exclude the property of actual, physical strength. The general opinion as to a celestial being, seems to exclude all that is material: but it is impossible to reconcile this with the facts recorded in Scripture. Shadowy beings could not have made themselves palpable to the touch of mortal hands, as when the angels forcibly drew Lot into the house, or when they led him and his wife and daughters from the city, or when Peter felt himself smitten on the side; or in other instances, to be enlarged on as we proceed. A body perfectly tangible may become invisible, as our Lord, whose body we know, to have been truly a human body in every respect, repeatedly proved; and that our insensibility to the presence of these ministering spirits, is the effect of blindness on our part,—probably the consequences of our sin,—we learn from the prayer of Elisha, who, desiring to pacify the young man's fears, did not ask that a heavenly guard might be sent to assure him, but only that his eyes might be opened to see what was actually present. Our Lord says, that in the resurrection his people shall be "equal unto the angels." Luke 20:36. Now, we know, to a certainty, that men will rise with their bodies: that this mortal shall put on, not immateriality, but immortality—I Cor. 15:53; and if angels are incorporeal spirits, certainly there must be either an inferiority or a superiority to those with whom it is expressly said they shall be equal. Bodies like those

which we now inhabit, in substance, they probably have not, although we have sufficient proof that all which we call the laws of nature, may be suspended or reversed at the divine will, without working any change in our natural frames: as in the case of the three Jews, who walked unharmed in the midst of the fiery furnace of Babylon—Dan. 3:27; and the prophet Ezekiel, who was lifted up and borne through the air—Ezek. 3:14; and Jonah, who remained uninjured for three days and nights in a place when in much less time, according to those laws of nature, not only would his life have departed, but the framework of his body become decomposed and utterly changed into corruption. Jonah 1:17. The scepticism of the human mind renders us willing rather to explain away the most unequivocal language into shadowy figures, than to submit our vain reason to the omniscience of God; our shallow philosophy to his omnipotence; and though the most delicate petal of a tiny flower, or the tinted particle that our rude touch brushes from the butterfly's wing, cannot subsist without nutriment, conveyed by divinely-formed mechanism for its support, we are unwilling to think that when the Holy Ghost, in reference to the manna, says, "Man did eat angel's food," (Psalm 78:25,) there is any ground given for supposing that angels are actually nourished by substantial aliment. We would start no new theory upon this subject; neither will we receive any, however firmly established on human authority, that will not stand the test of Scripture. We believe that the unseen world is of a much more tangible quality than is commonly supposed; that angelic forms are not made of vapor, neither are they, when rendered visible to man, optical illusions. We know that "all flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, and another of fishes, and another of birds: there are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another." 1 Cor. 15:39, 40. That the celestial body is nourished, we have many indications in Scripture. Our blessed Lord, speaking of the future state, says to his disciples, "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom; and sit on thrones, judging the twelve tribes of Israel." Luke 22:29, 30. When we consider into what surpassing fragrance and beauty the coarsest elements of earth and water are transformed by their mysterious circulation through the delicate framework of a plant, we may readily divest our minds of all that pertains to the grosser act of eating and drinking, and the common properties of such nutriment as man is accustomed to take, and believe that in heaven as on earth, the brightest, most perfect of the Lord's works is hourly dependent on his sustaining mercy, formed by his power, upheld by his grace, and nourished by the rich provision of his bountiful care.

Jehovah-Jesus.

(Concluded.)

It becomes then a point of importance to establish the identity of Jesus of Nazareth with the Jehovah of the Old Testament, and the most obvious mode of doing this is to show that the title "Lord," so frequently bestowed upon Christ by the New Testament writers, is an express confirmation of this identity. I would not imply by this that such a process of proof is absolutely indispensable to my argument, for it in fact follows by necessary consequence from all that I have hitherto said, if there is any reason to believe that such a personage as Christ is announced in the Old Testament. Still, as the evidence is ample, I proceed to adduce it. In assuming this position, however, I would not be understood to deny that the term "Lord" is often used even in reference to Christ, in a lower sense, as an honorary compellation equivalent, to "Sir," or "Master,"—a usage for the most part easily determinable from the context. But it is, in my view, equally beyond dispute, that in a multitude of passages the title in question is most unequivocally bestowed upon the Saviour in such a way as to compel the inference that he can be no other than the Jehovah of Moses and the prophets. As the settlement of a principle is the object aimed at, it will not be necessary to multiply instances to a great extent. What is proved of a few will probably be admitted to be of a great many more of the same class. I present the examples in tabulated form.

OLD TESTAMENT.—Mal. 3:1. Behold, I will send my messenger, and he shall prepare thy

way before me: and the Lord (Jehovah), whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.

NEW TESTAMENT.—Mark 1:1-3. As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee; the voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

OLD TESTAMENT.—Mal. 3:1. Behold, I will send my messenger, and he shall prepare the way before me.

NEW TESTAMENT.—Luke 1:76. And thou, child, shalt be called the Prophet of the Highest, for thou shalt go before the face of the Lord to prepare his ways.

OLD TESTAMENT.—Isa. 40:3. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord (Jehovah), make straight in the desert a highway for our God.

NEW TESTAMENT.—Matt. 3:3. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

OLD TESTAMENT.—Isa. 44:6. Thus saith the Lord (Jehovah), the King of Israel, and his Redeemer the Lord (Jehovah) of hosts; I am the first, and I am the last; and besides me there is no God.

NEW TESTAMENT.—Rev. 22:13. I (Jesus) am Alpha and Omega, the beginning and the end, the first and the last.

OLD TESTAMENT.—Isa. 6:5. Then said I, Wo is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord (Jehovah) of hosts.

NEW TESTAMENT.—John 12:41. These things said Esaias, when he saw his (Christ's) glory, and spake of him.

OLD TESTAMENT.—Jer. 33:6. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, the Lord (Jehovah), our Righteousness.

NEW TESTAMENT.—1 Cor. 1:30. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

OLD TESTAMENT.—Jer. 9:24. But let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord (Jehovah), which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord (Jehovah).

NEW TESTAMENT.—1 Cor. 1:31. That, according as it is written, He that glorieth, let him glory in the Lord.

OLD TESTAMENT.—Zech. 12:4. In that day saith the Lord (Jehovah), v. 10, they shall look on me whom they have pierced.

NEW TESTAMENT.—John 14:37. They shall look on him (Christ) whom they have pierced.

OLD TESTAMENT.—Isa. 40:10. Behold, the Lord (Jehovah) God will come—his reward is with him.

NEW TESTAMENT.—Rev. 12:12. Behold, I (Jesus) come quickly, and my reward is with me. V. 20. Even so, come, Lord Jesus.

OLD TESTAMENT.—Isa. 43:3, 11. For I am the Lord thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee. I, even I, am the Lord (Jehovah); and besides me there is no Saviour.

Isa. 45:21. A just God and a Saviour; there is none beside me.

NEW TESTAMENT.—1 Pet. 3:18. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

Luke 2:11. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.

OLD TESTAMENT.—Psa. 102:25. Of old hast thou laid the foundations of the earth: and the heavens are the work of thy hands.

NEW TESTAMENT.—Heb. 1:10. Thou, Lord, in the beginning hast laid the foundations of the earth; and the heavens are the work of thy hands.

OLD TESTAMENT.—Isa. 45:23. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto Me every knee shall bow, and every tongue shall swear.

NEW TESTAMENT.—Rom. 14:11, 12. For we shall all stand before the judgment-seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me.

OLD TESTAMENT.—Hos. 1:7. I will have mercy on the house of Judah, and will save them by the Lord (Jehovah) their God.

NEW TESTAMENT.—Luke 2:11. For unto

you is born this day in the city of David, a Saviour, which is Christ the Lord.

OLD TESTAMENT.—Psa. 24:8. Who is this King of Glory? the Lord (Jehovah) strong and mighty, the Lord (Jehovah) mighty in battle.

NEW TESTAMENT.—1 Cor. 2:8. Which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory.

OLD TESTAMENT.—Deut. 10:17. For the Lord (Jehovah) your God is God of gods, and Lord of lords, a mighty and a terrible.

NEW TESTAMENT.—Rev. 17:14. These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords and King of kings.

I am not aware that in the above citations there is any one as to which there can be any reasonable doubt that the reference is distinctly to Jesus Christ, "the only Lord God, and (i. e. even) our Lord Jesus Christ." Several of them are expressly explained of him by the sacred writers as the Personage to whom the title properly pertains, and by parity of reasoning, numerous others obviously demand the same interpretation. If I am warranted in assigning to them this reference, the conclusion that naturally yields itself is, that in these passages, at least, the Saviour of men is distinguished by an appellation the highest that can be applied to the Supreme Deity, and which is, in fact, usually denominated his *incommunicable* name. The dignity of the Godhead knows no more august appellation than that of Jehovah, and yet nothing short of a torturing criticism can deny the attribution of this title to the Saviour of the world, or refuse to recognize in him the being justly denominated JEHOVAH-JESUS. And to the present point of the discussion I have reserved the reference to a passage which is perhaps entitled to carry with it more weight than any of the preceding. I allude to Rev. 1:8, "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty,"—evidently the language of Christ, as the same declaration occurs Rev. 22, where there can be no doubt as to the speaker. The word *Kurios*, *kurios*, Lord, here represents the Hebrew *יהוה*, *Yehovah*, which is compounded of the *past*, *present*, and *future* tense of the verb *יהי*, *hayi*, to be, of which the following words—"which is, and which was, and which is to come"—are plainly a definition, which the last epithet, "Almighty" (*παντοκρατωρ*), answers obviously to צבאות, *tezbaoth*, hosts, of which it is the usual rendering in the Septuagint. The two terms are distinctly defined. There is the less doubt of this from the fact, that in the parallel passage, Isa. 44:6, this title is expressly given;—"Thus saith the Lord the King of Israel, and his Redeemer, the Lord of hosts; I am the first, and I am the last; and besides me there is no God." Now if this is an assertion of the exclusive Deity of the speaker, as is evident from the language, and yet the same character is expressly claimed for Jesus the Saviour, can more than one inference possibly be drawn? The entire clause, therefore, is an explanation, for the Greek reader, of the Hebrew, *יהוה צבאות*, *Yehovah Tezbaoth*, or Lord of hosts, with the unequivocal intimation that this title belongs to Jesus Christ. By being the Lord, he is of necessity Lord of hosts, as the titles are of equivalent import. It would seem difficult, then, to indicate anything as wanting to establish completely the point which I am laboring, viz., the absolute identity of Jehovah and Jesus.

The common rendering of *Jehovah* in the Old Testament is by *Lord* in the New, and this usage is obviously derived from the Septuagint, where *Kurios*, *kurios*, Lord, is employed in numberless instances for *יהוה*, *Yehovah*. Thus, for instance, as a sample of multitudes of similar cases, Psa. 73:18, "Thou, whose name alone is Jehovah, art the Most High in all the earth." Ex. 6:9, "I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty (Shaddai); but by my name Jehovah was I not known to them." In these passages the original for *Jehovah* is rendered in the Septuagint by *Lord*; and as the New Testament writers followed this version, they undoubtedly by this title understood the proper name of God, *Jehovah*. Moreover, it is made very clear both by Pearson (Creed, p. 234), and Hengstenberg (Christology, vol. I, pp. 161-187), that the ancient Jews attributed the name *Jehovah* to their expected Messiah. Thus the former adduces the following remarkable testimony from Rabbinical sources;—"The Scripture calleth the name of Messias, *Jehovah* our righteousness." "God calleth Messias by his own name, and his name is *Jehovah*." "What is

the name of the Messias? R. Abba said, *Jehovah* is his name.

The same train of evidence which makes the Jehovah of the Old Testament the Jesus of the New, makes, at the same time, the Jesus of the New the Jehovah of the Old. It therefore establishes a perfect identity of Divine person and unity of worship, in the true church, from Adam down to the present day. The very same Being, in his immutable grandeur, is presented to our contemplation in every period of the Divine dispensations, so that by Christianizing the heathenism of Pope's—"Jehovah, Jove, or Lord," and reading it, "Jehovah, Jesus, Lord,"—we recognize under the triple denomination the one God whose worship hallowed the garden of Eden, and the temple of Jerusalem, and still consecrates the true churches of Christendom. We have at once a satisfactory clue to all such passages as the following:—"Esteeming the reproach of Christ greater riches than the treasures in Egypt."—"The rock that followed them was Christ."—"Neither let us tempt Christ as some of them tempted, and were destroyed by serpents." This title is indeed prepotentially employed, but after the evidence above adduced, there would seem to be no room to doubt the identity of the person. It was clearly he who was "to come forth from Judah, a Ruler of Israel; whose goings forth have been from of old, from everlasting;" i. e., as we believe is the true import of the words, whose *manifestations*—whose *prelusive theophanies*—have been from of old, from the earliest periods of recorded time.—Our Lord and Saviour Jesus Christ has been therefore the manifested God from the remotest ages of human history. This one and immutable God, devoid of all personal distinction, is the august I AM, or self-existent Deity, who was before Abraham, and who revealed himself to Moses at the burning bush, proclaiming the name of Jehovah as his "memorial forever." That this being is identically the same with the Jesus of the New Testament, the predicted Messiah of the Jews, is the grand paramount truth of the inspired oracles, the denial of which leaves those divine documents shorn of their essential glory, and the hopes of human redemption a very mockery. Who remains to accomplish it, when the language affirming a God made flesh, though no more expressive language ascertains the existence of a God at all, is frittered away in forced and jejune explanations aiming to obliterate the idea of *theanthropism* from the minds of men?—*New Church Repository*.



The Advent Herald.

"BEHOLD! THE BRIDEGROOM COMETH!"

BOSTON, SATURDAY, JUNE 10, 1848.

Heaven.

Will you please give an explanation of the term "Heaven," as it is used in its various relations? It is supposed, generally, that, because this term is applied to the intermediate, and also to the glorified, state of the righteous, the *locality* of these states must be where Christ now is; this being the idea supposed to be expressed by the term when referring to the intermediate and glorified states of the righteous. The following passages, among others, are quoted in support of this view:—1st. Intermediate state.—Ps. 16:11; Rom. 8:8; Phil. 1:23; Eph. 1:10; Col. 1:20; Rev. 5:3; 6:9; John 17:24. 2d. Glorified state.—Matt. 5:12; 19:21; Luke 12:33, 34; Col. 1:5; Heb. 10:34; 2 Cor. 5:1; 2 Tim. 4:18; 1 Pet. 1:4.

JOHN Y. BUTT.

REMARKS.—There are four words translated "Heaven," in our version of the Old Testament, viz.:

1st. *גלגל* (*gal-gal*), which occurs in twelve places, and is literally a wheel; e. g., of a chariot, etc. Isa. 5:23; Ezek. 26:10; and is thus usually translated. In Isa. 17:13, it is, "and like a rolling thing" (margin, *thistle-down*). The only place where it is rendered *heaven*, is in Ps. 77:18—"Thy thunder was in the heaven."

2d. *שחק* (*shah-shah*), which occurs in about twenty-five places in the Scriptures, in only two of which it is translated *heaven*, viz., Ps. 89:6—"who in the heaven can be compared;" and v. 37—"as a faithful witness in heaven." In the other places it is rendered, "on the sky," "the skies," "the clouds,"

"in the clouds," and "as the small dust." Its primary meaning is "dust," "fine dust," as in Isa. 40:15. It is also used for a cloud, a thin cloud, a cloud of dust, or the like. Its plural is used for clouds that contain rain, as in Job 36:28; Ps. 78:23; and the skies wherein is the sound of thunder, as in Ps. 77:18—Meton, for the firmament, the heavens, the sky, as in Job 37:18—"hast thou like him spread out the sky which is firm, like a molten looking-glass." Its verb denotes to rub, or beat in pieces, to pound fine, to wear away, &c. Job 14:10—"The waters wear the stones." 2 Sam. 22:43—"Then did I beat them as small as the dust."

3d. *שמים* (*shah-mah-yim*). This is the principal Hebrew word which is rendered *heaven*. It occurs in nearly four hundred places, and is usually rendered *heaven*, and *heavens*. In other places it is rendered "the air," as in Gen. 26:28—"the fowl of the air." It is the word which occurs in Gen. 1:1, 8—"In the beginning God created the heaven and the earth."—"God called the firmament heaven," &c. It also occurs in texts like these: Gen. 21:17—"the angel of the LORD called to HAGAR out of heaven;" 22:17—"as the stars of heaven;" Deut. 32:1—"Give ear, O ye heavens;" 33:28—"his heavens shall drop down dew;" 1 Kings 8:27—"behold, the heaven and heaven of heavens cannot contain thee;" v. 30—"hear thou in heaven thy dwelling-place;" 2 Kings 2:1—"when the LORD would take up ELIJAH into heaven;" 2 Chron. 33:5—"built altars for all the hosts of heaven;" Isa. 47:13—"the astro-logers" (margin, "viewers of the heavens"); Zech. 2:6—"the four winds of the heaven," &c. &c. It literally denotes "the high, i. e., the firmament, which seems spread out like an arch above the earth, and is represented as supported on foundations and columns, 2 Sam. 22:8; Job 26:11; hence the rain is said to descend through its gates or windows."—*Gesenius*.

4th. The Chaldee *שמי* (*sh-mah-yin*). This occurs thirty-six times in the Chaldaic portions of the Old Testament, and is in every instance rendered *heaven*, or *heavens*. It is used both in reference to the atmosphere, as in Dan. 2:38—"the fowls of heaven," and the indefinite expanse above, as in Dan. 2:19—"Daniel blessed the God of heaven." Its signification is similar to that of the Hebrew word above.

The only word in the New Testament rendered *heaven*, is *οὐρανός* (*ouranos*), which corresponds with the last Hebrew word quoted. With its plural, it occurs nearly three hundred times in the New Testament, and is usually rendered *heaven*, or *heavens*. It is rendered the "air," and the "sky," as in Matt. 6:26—"Behold, the fowls of the air;" 8:20—"the birds of the air have nests;" 16:1—"ye can discern the face of the sky;" Heb. 11:12—"as the stars of the sky," &c. It is a term applied to "the expanse of the sky, the apparent concave hemisphere above us, which was regarded by the Hebrews as solid, the firmament, Gen. 1:8, 14, and poetically as resting on columns, 2 Sam. 22:8, but in common usage including also the regions above the sky, where God is said to dwell, Ps. 2:4, and likewise the region underneath and next to the firmament, where the clouds are gathered, the birds fly, &c.

From the foregoing uses of the terms rendered *heaven*, we understand that it primarily denotes the firmament which God called *heaven*, the great concave above us, the lower circle of which, according to the belief of the ancients, rests on the earth—giving currency to the phrase, "from one end of heaven to the other end of heaven." By accommodation, it was used to include all space beneath and within this concave, and also the vast unlimited space without and beyond it. Thus the stars are the stars of heaven, because they are seen beyond and through it; and God is the God of heaven, because we have to penetrate the heavens in thought to conceive of him. Beyond this concave, we conceive of it as denoting no locality, but immensity. We therefore do not understand the term *heaven* as applicable either to the intermediate or future state—the former being more properly denoted by "absent from the body and present with the LORD," while the latter will be "under the whole heaven."

THE CONFERENCE held here during the last week was one of uncommon interest. In point of numbers, unanimity of action, and energy of purpose, it is unsurpassed by any within the last three years. It seemed like the Albany Conference revived.

These Conference sessions are of the greatest importance to the Advent cause. They develop friends, and unveil foes. They show who are for united action and common interests; and who only seek to divide, scatter, and devour. They show who are for the cause, and who for themselves only. This Conference brought together a large number of tried

brethren, who value individual opinions on minor sectarian questions as of little importance, compared with the greater question, for the advancement of which they act together. But few of the opponents of united action and good order were present, and none of them, in the Conference, made any opposing movement. They seemed to feel that the tide was against them, and with different spirits only could they hope for success. The brethren from every quarter, as far as we learned, returned to their homes refreshed, encouraged, and animated to renewed effort.

A MEETING OF ELDERS AND EVANGELISTS will be held in Haverhill on Thursday and Friday, the 15th and 16th inst. The object of this meeting will be to make arrangements to supply Advent congregations, and any new fields of labor that may open to us, with preaching. Brethren, lay as well as ministerial, who are interested, are invited to attend. There will be preaching each evening.

A meeting of the same character will be held at Worcester the 29th and 30th of June.

J. V. HIMES.

PEACE WITH MEXICO.—There are various conflicting rumors on this subject. The last report says, that the treaty was ratified by the Mexican Chamber of Deputies on the 17th ult., by a vote of 51 to 35, and that the Senate would undoubtedly concur. A bearer of despatches from Mr. SEYER has arrived in Washington, and it is reported that he confirms the ratification of the treaty.

WHAT rational being would desire to grow rich with the likelihood that, as the treasure of silver and gold of this world increases, the riches of goodness and truth will be gradually consumed by the kindling of the flame of worldly love, with ever-increasing intensity? And is there little likelihood of such a result? Let the sad record of Christian Churches resolve this question. If watchfulness be ever necessary, it is especially so for the rich. It is hard for a rich man to enter the kingdom of God, and unless he lay hold resolutely on the aid of Omnipotence, through which he alone can be saved from his peculiar temptations, he must perish.

QUEEN VICTORIA, during her late hurried visit to the Isle of Wight, ordered the Archbishop of Canterbury to prepare a form of prayer to Almighty God for the maintenance of peace and tranquillity, and that such form of prayer be used in all the churches in England and Wales, and the town of Berwick-on-Tweed, on Friday, the 21st day of April, and on the four Sundays following.

THE Advent meeting in Exeter, N. H., has been removed to Washington Hall, where meetings are held on the Sabbath, at the usual hours of public service.

Violent Freshets.

A correspondent of the New Haven *Palladium* states, that the copper works of SAVAGE & Co., in Berlin, Ct., were swept away by a recent freshet, which destroyed the dam on which it was situated. The writer says:—

"So violent was the rush of water, that stones, weighing some two or three tons, mingled with the fallen mass—piled among the ruins, were forced through the waste way. The building, in which were six men at the time of the accident, is entirely broken in pieces, as if separated with the utmost care by the hand of man. Amid the wreck and ruin, mingling with rocks, timber, machinery, &c., were the six men, all impelled fearfully forward by the rush of water, sweeping all opposed articles in the general ruin. Trees as large as a man's body were parted with as much ease as though of a year's growth."

"The men, as well as most of the timber, water-wheel, &c., were carried a quarter of a mile. They were taken out from among the ruins much bruised, but all are in a fair way to recovery, an escape as miraculous as it is unaccountable. The loss to the owners is about \$2000, and falls heavily upon worthy and industrious men."

We have in our hand a letter, received by a friend from Rev. J. F. POORE, an American Missionary at the Sandwich Islands, in which he describes a violent freshet, which occurred there a little more than a year since. He writes:—

"I had an appointment to spend the Sabbath, March 14, '47, at Lahue. On the Saturday preceding it commenced raining so hard, that it was thought inexpedient for me to fulfil that appointment. From that time until April 17th, it rained more or less every day. Upon some of these days the rain poured down from morning till night, and from night to morning. Saturday, April 20, there were heavy showers, accompanied with much thunder and lightning. This continued the next day, which was the Sabbath. The house of God was almost deserted—the ground completely saturated with water—the streams overflowing their banks—all looked dreary and sad. Sabbath evening, March 21, the lightning became more vivid, and the peals of thunder more frequent. None of

us, however, supposed that we were in any particular danger. About 10 o'clock I retired, but not to sleep. About 3 o'clock I arose to examine some parts of the house, which was leaking. Having put things to rights, I again retired. About half-past three, I thought I heard water coming into my bed-room, I immediately arose, and found that almost all the furniture in the room was afloat. I opened the door, and the water rushed in with tremendous force. I called a native man, who was in the native house in the yard. After some time he came to my assistance. The desolation around was hid by the darkness, except now and then by the lightning's flash. I beheld a broad sheet of water flowing with great rapidity towards the sea. Having considered what it was best to do, I requested the native man to go and inform Dr. S. of my situation, but he said he was afraid. I therefore told him to remain, and I would go to the doctor's. I wrapped my cloak around me, and set out. The water was then some 3 1-2 or 4 feet deep. By holding on to the trees I succeeded in reaching about two thirds of the way to the doctor's, when I became exhausted, and ascended a tree to rest. I remained there a short time, when I thought the doctor's house might be in the same situation as my own, and that I might render him some assistance, in rescuing his wife and three little ones from a watery grave. I descended from the tree. The water appeared to be about three feet deep; but as it happened, I was standing upon a plank which lay upon some rushes, &c., which had been washed against the tree. Soon this plank turned, and I was thrown off into water some six feet deep, with a current so strong that it was impossible for me to stem it by swimming, nor could I keep my footing, so that I was carried away by the force of the stream amidst rocks, branches of trees, planks, rubbish, &c. During this time I made several efforts to escape, but in each was unsuccessful. Being now completely exhausted, I gave up all hopes of escape. I committed myself into the hands of God, and prayed for the pardon of my sins through Christ. The thought that I should be carried into the sea, and not be heard from again, was horrible. This, however, soon passed away, and I was enabled to lean upon Christ. Every moment I supposed would be my last; but not thus was the thought of Him who has the lives of all in his power; for now I caught hold of a thorn-bush, and held it with the grasp of a dying man. I should think I stood in the water holding on to the bush about half an hour. I now by the lightning discovered a pile of stones, partly covered with water. Upon these stones I climbed and remained until the day began to dawn. As the morning of the 22d began to dawn, I saw at a distance a native house. I crawled upon my hands and knees to it, but found it uninhabited, and partly filled with water. In the house were some bundles of aho's. These I piled one upon the other, and lay down upon them. Soon after I was found by two or three native women, who gave the alarm, and I was carried to a dry house. While these things were taking place, the doctor became uneasy in regard to me, and sent old 'Lualai' to my house to see if I was there; but he soon returned, saying, he was not able to reach the house. In about half an hour after, the doctor sent him again. He then reached the house, but did not find me. The native man whom I had left at the house, told him that I had gone he knew not where. L. returned to the doctor, and reported what he had seen and heard. The doctor then mounted old 'Mouna Silika,' without saddle or bridle, and with only the rope to guide him, and succeeded in reaching the house, where he found a scene of desolation which I will not attempt to describe. He supposed that I was carried away by the water, and sent out men in all directions to seek for me. About day-light some men returned to his house with my cloak, all torn. He then gave me up for lost. In the meantime, I had despatched a man for the doctor, and in a few minutes he was with me. Soon after I was removed to his house, when, on examining my body, it was found covered with cuts, scratches, and bruises; but no bones were broken. For some time my situation was critical; but by the blessing of God upon the kindness of the doctor and his good wife, I began in a few weeks to convalesce. My health now, I think, is about as good as it was before the accident, although I am not able to endure as much as I was then. The house is a perfect wreck, and I shall have to build another. My books were all destroyed, or worse than destroyed. My clothes were much damaged. My life, however, is prolonged; and I hope it may be for some good purpose. Join with me in praising God, because in the midst of wrath He has remembered mercy.

While speaking of freshets, we will record another occurrence, showing the wonderful effects of a violent current of water. This was, however, the result of a want of foresight in the town of Glover, Vt., in an attempt to drain Long Pond, in 1810. The following account is taken from Thompson's Gazetteer of Vermont:—

"Long Pond was situated partly in this township, and partly in Greensboro'. This pond was one and a half miles long, and about half a mile wide, and discharged its waters to the south, forming one of the head branches of the river Lamolle. On the 6th of June, 1810, about sixty persons went to this pond for the purpose of opening an outlet to the north, into Barton River, that the mills on that stream might receive an additional supply of water. A small channel was excavated, and the water commenced running in a northerly direction. It happened that the northern barrier of the pond consisted entirely of quicksand, except an encrusting of clay next to the water. The sand was immediately removed by the current, and a large channel formed. The basin formed by the encrusting of clay was incapable of sustaining the incumbent mass of waters, and it broke. The

whole pond immediately took a northerly course, and, in fifteen minutes from this time, its bed was left entirely bare. It was discharged so suddenly, that the country below was instantly inundated. The deluge advanced like a wall of waters, sixty or seventy feet in height, and twenty rods in width, levelling the forests and the hills, and filling up the valleys, and sweeping off mills, houses, barns, fences, cattle, horses, and sheep, as it passed, for the distance of more than ten miles, and barely giving the inhabitants sufficient notice of its approach to escape with their lives into the mountains. A rock, supposed to weigh more than one hundred tons, was removed half a mile from its bed. The waters removed so rapidly, as to reach Memphremagog Lake, twenty-seven miles distant, in about six hours from the time they left the pond.—Nothing now remains of the pond but its bed, a part of which is cultivated, and a part overgrown with bushes and wild grass, with a small brook running through it, which is now the head branch of Barton River. The channel through which the waters escaped is one hundred and twenty-seven feet in depth, and several rods in width. A pond, some distance below, was, at first, entirely filled with sand, which has since settled down, and it is now about one half its former dimensions. Marks of the ravages are still to be seen through nearly the whole course of Barton River."

Foreign News.

British mail steamer *Niagara*, Capt. RYRIE, left Liverpool May 20, and anchored in the Roads, below Boston, at half-past 3 o'clock, on the morning of Friday, June 2, having made the voyage in thirteen days. Says *Willmer & Smith's European Times*:—"The improvement which we noticed in trade last week still continues, though in a very partial and limited degree. In the manufacturing districts trade appears to be improving. A letter received from Manchester, dated yesterday, says: 'A rather better feeling begins to prevail; and were there not so much anxiety respecting the state of affairs on the continent, much greater activity would prevail. The business, both in goods or yarn, continues small, and prices still rule at a low figure.'"

A meeting was announced to take place in London, on the 27th May, of all persons desirous of upholding the system of free labor in the British colonies, and of preventing England from becoming dependent for its supply of sugar and coffee upon the extension of cultivation by means of slavery and the slave trade.

The Chartist Assembly sat for the last time in London, on the 20th. The sitting was formally dissolved. It has been stated that the constituencies had ceased to send supplies.

FRANCE.—The price of wheat has never been so low, perhaps, in France as at present. The price is twenty per cent. below the average. The coming harvest, also, gives promise of being excellent.

ITALY.—The *Ventidue Marzo*, of Milan, gives a letter from Venice, announcing that an estafette arrived on the 11th, which brought the news of a serious encounter that had taken place near Comuda and Molinetto, between the Austrians on the one side, and the corps of DURANDO and FERRARI on the other. The Austrians lost five hundred prisoners, and four hundred dead or wounded. Subsequently, their main body, 5000 strong, was blocked up in the vicinity, and it was expected they would lay down their arms. The *Venice Gazette* confirms the fact, and adds that the battle was fought in the immediate vicinity of Souzane, four miles from Seltre. This victory renders an attack on Treviso impossible.

HOLLAND.—Our Amsterdam letters inform us that a new ministry has been formed, including some of the members of the preceding government. The programme of the new Administration is said to be tantamount to a complete reversal of the policy hitherto pursued by the Dutch government. The people appear to regard the change of ministry with complacency. The King has appointed M. DE KEMPENAEER, Member of the States General, Minister of the Interior, and M. DE LUZAC will continue to direct the affairs of his department *ad interim*.

The *Epoca*, of Rome, of the 6th, states that the Pope, in an audience which he had given to the Senate and Council of Rome, declared, that it had never been his intention to condemn the cause of Italian nationality. The Austrian ambassador had received his passports.

GERMANY.—Letters from Berlin of the 14th in the *Cologne Gazette* state, that great excitement still continued to prevail there.

Letters from Posen of the 13th, in the *Cologne Gazette*, confirm the news of the capture of the insurgent chief MIKROSLAWSKI. MIKROSLAWSKI will be conducted to a depot between the Elbe and Weser, or a passport for France given him if he should demand it. The Prussian troops will be withdrawn from the purely Polish parts of the Grand Duchy. Their absence, it is said, will allay the ferment of the Polish peasants, and induce them to return to order and quiet.

A letter from Pesth, of the 9th of May, in the *Breslau Zeitung*, states, that the whole of Hungary is in a state of insurrection. Disturbances break out daily in different places, and military arrive usually after the plundering and sacking are all over, and are, moreover, too weak to punish or arrest the malefactors. The government have in vain demanded that the Hungarian troops in Moravia and Galicia should be employed in the defence of their own country. On the contrary, the War Office at Vienna have issued orders for ten battalions of "borderers" to march to Italy and Galicia. This state of things cannot, it is asserted, continue. Hungary, says the correspondent, is on the eve of a dreadful revolution. Ten thousand National Guards, stationed near the capital, wait but for the signal to strike. The Hungarian radicals desire the independence of Hungary from Austria; they rely on their landed and moneyed aristocracy, whom the Viennese policy continues to offend.

It appears that some remnants of the Baden Republican band are still loitering about Todtnau. The Baden government is preparing a bill for the introduction of trial by jury, upon a system bearing a stronger resemblance to the English and Belgian than the French one.

The elections in the Kingdom of Saxony for the German Parliament, have for the most part terminated in favor of the democratical party. According to the local papers of Hilburghausen, the Thuringian princes are negotiating among one another respecting a certain amalgamation of their states, by which each of the princes will be in turn, and for a certain period, at the head of the entire territory.

FRANKFORT-ON-THE-MAINE, MAY 15.—This city was again disturbed last night by persons shouting out, "Vive la Republique." The street in which they collected, is that in which the Diet assembles, and as it was feared that the same place might be attacked again, the patrol ordered the crowd to disperse. This was refused, and as the mob was momentarily increasing in numbers, the drum was beaten for the National Guards to turn out. In less than twenty minutes there could not be less than 2000 men assembled, and all under arms. The mob, however, still maintained their position. A charge was made upon them, and in an instant they were dispersed, leaving twenty prisoners in the hands of the guards. Of these eight were found to have received bayonet wounds. The remaining twelve were lodged in the guard house, where they await examination by the authorities. All the prisoners are mechanics, shoemakers, tailors, &c.

WIESBADEN, MAY 14.—The citizens here are signing, in vast numbers, an energetic protest against the protocol. The Diet fell into a grievous mistake if it supposes it can thus delude the German nation, and bring back the old system. The people are on the watch, alike to defend themselves against the assaults of anarchy as against the efforts of jesuitical reactionaries, and we to those through whose crime should be caused the shedding of one drop of blood in the battle for nationality. The quiescence, the apathy and endurance of Germany are at an end.

AUSTRIA AND POLAND.—Advices from Heidelberg, of the 13th May, for the authenticity of which we cannot vouch, state that Austria is about to follow the example of Prussia with respect to Galicia, by reorganizing the Polish party, according to the wishes of the Poles.

DENMARK AND THE DUCHIES.—It is untrue that Sweden refuses to interfere in the affair of Schleswig, as is declared by the German papers. Sweden, on the contrary, will act in concert with those powers that have guaranteed Schleswig to the Danish crown, and will hasten, without awaiting the resolutions of the other powers, to the assistance of Denmark immediately, if it is attacked by Germany.

Letters from Hamburg, of the 16th May, are not favorable. Prussian cavalry and infantry, under Gen. Wrangel, have advanced farther into Jutland. The Swedish government seem in earnest in the cause of Denmark. A credit of 2,000,000 banco dollars has been unanimously agreed to by the Committee towards the current expenses.

Conference at Boston.

The Advent Conference commenced its session at Central Hall, No. 9 Milk-street, Tuesday, May 30th, 1848, at 10 o'clock A. M.

Bro. J. LITCH (V. P.) in the chair.

Prayer by Bro. THOS. SMITH.

Bro. J. V. HIMES remarked, that there were several objects attained by these annual gatherings. By a mutual interchange of views and feelings, each one receives a personal benefit; for when we are thus as-

sembled, and see the countenances of our brethren lit up with the anticipated glories of the world to come, a blessing was imparted to each. The Conference at New York was a heaven on earth begun,—it was good to be there,—all felt it to be so. Our ministering brethren go forth from these Conferences more imbued with the spirit of Christ, and with greater determination to prosecute and carry forward their Master's work. Those that meet here, may be regarded as voluntary representatives of noble hearts and faithful souls scattered abroad. We feel, while thus together, that we possess kindred spirits, and earnestly desire not only to comfort one another, but to send out words of comfort to those who are not able to share this privilege with us. We need the comfort thus received,—and our brethren abroad need it,—in order that we may be nerved against our trials.—And those who do not see the importance of this mutual encouragement, while toiling in the rugged path of duty, have either gained a point where they are exempt from crosses, or they lack that universal spirit of philanthropy which should always characterize the followers of CHRIST.

While God is speaking in thunder tones to the world by his providence, we ought to labor more abundantly, not only to benefit the Church, but to save sinners from the wrath to come. This morning we want to spend an hour or two in mutual prayer, exhortations, and singing, as the apostle exhorts us. (Eph. 5:19.) Let us, then, here give a true statement of the condition of our minds—the real spiritual state of our hearts.

Bro. I. H. SHIPMAN said, he felt that he was in the presence of brethren who loved to assemble together,—those who were of kindred spirits. If it were not so, he could not conceive why they should be here. These meetings (said he) are greatly calculated to impart strength to each other, as "iron sharpeneth iron." For one, I have never lost anything by thus meeting with my brethren, neither do I believe that our respective fields of labor suffer anything by holding these Conferences. I know that there are objections, in the minds of some, to holding these meetings. These objections arise from looking only at one side of the subject,—by looking only at the abuses which similar assemblages may have experienced,—and hence consider them all wrong. But when we look at the history of the past, we see that there never was much accomplished without concert of measures and action. And unless we act together now, we have but slight reason to hope that much good will be accomplished by our future labors. For one, I feel it a privilege thus to meet in this Conference, and obey the apostle's injunction—"Forsake not the assembling of yourselves together, as the manner of some is." As Bro. HIMES remarked, we did have a refreshing season at the New York Conference; and it seems to me, that God's Spirit is here with us this morning.

Bro. THOS. SMITH remarked, that it was good to be here,—that he rejoiced in the prospect of a better world to come, and that he felt willing to spend and be spent in the service of his divine Redeemer. Said he: I am from the far East, where there are a few of the flock of God that have lived through the storms of the past, and rejoice in the prospect of their Lord being near. We are in the faith that land is near, and our determination is, like the sailor's, to keep a good look-out for the coast ahead. I have been profited already by this morning's meeting. And I feel and know, that it is our privilege to have religion not only at this Conference, but to have it the year round; and after an experience of twenty-seven years, I can attest to the truth, that "the path of the just shines brighter and brighter unto the perfect day."

Bro. D. I. ROBINSON said: In this Conference we ought to set God before us, and act as though we were in his presence. If we thus comprehend him, we shall be truly blessed. Never was there a people that had enjoyed so much of the Divine presence as we had, and that had such waves of moral power flow over their hearts; and if this does not lift us up and encourage us to action, we shall indeed become of all people the most cold and formal. We have responsibilities high as heaven, and as broad as the world. In view of our obligations we might well cry out, "Who is sufficient for these things?" Let us wrestle with God for his continued presence and favor,—for unity, that we may be knit together in love, and that the Spirit of love may circulate among us, like the warm blood through our system.

There are two objects designed to be secured by holding these Conferences.—1st. To obtain a pentecostal blessing while together, that we may go out from here more imbued with Divine grace to accomplish good abroad. And 2d. To adopt some simple

and efficient scriptural plan of operation, so that there will be no waste labor, nor places where there shall be a lack of laborers. When I read some of the letters published in our papers, from brethren who are hungering and starving for the bread of life, it makes me wish that I had a dozen bodies, and all of them employed in the cause of God. The great reason why so many of our brethren are laid up by indisposition is, because there is so much to do, and but few to do it. May God open the hearts of his people to labor more for the conversion of our fellow-men, who are rapidly hastening to the bar of God.

Bro. G. NEEDHAM said: We meet at this Conference brethren from the North, South, East, and West; and there are some faces here that I have never before seen, but of whose names I have heard, and whose writings I have read. I feel that we are old acquaintances, and belong to the same family. Since the New York Conference, I have felt an uncommon desire, that our Lord JESUS CHRIST should be among us, and that we receive a fresh anointing of the Holy Spirit, that we may go forth in our work with renewed zeal. Never did I feel a greater desire for God to manifest himself among us than now. I know that He is here,—there are indications, which cannot be mistaken, that he is with us by his Spirit. And never was I more convinced that God is with us in holding up this truth, than I am today. Notwithstanding all our mistakes, all our perils, and the storms we have passed through, He has been at the helm, and here we are safe. As Bro. HIMES remarked, there are good hearts,—noble hearts,—and big hearts among us, that are determined, by the grace of God, to go through to the end.

When we come together here, we may come with different views and sentiments, in some respects; yet this does not alienate our feelings, or prevent our mutual co-operation on the important truths we have been called, in the providence of God, to proclaim from the beginning. For one, I make no distinction among the brethren, nor inquiry as to what this or that brother believes in regard to certain things. The only question with me is, Do you love the Lord JESUS CHRIST and his appearing? I believe that immersion, and no other mode, is baptism; but at the same time, I do not refuse to sit at the Lord's table with those who have never been baptized. I love such a brother if he loves CHRIST; and if he afterwards sees that truth as I do, I only love him as before. We are called to proclaim to a slumbering world the coming of the Lord. This is the great, soul-absorbing subject, and I pity the man that has it not as the great, soul-absorbing theme of his heart. In this work I am, and mean to be, engaged. My motto is, forward—forward—forward! till I meet my Judge in glory.

Bro. L. D. MANSFIELD said: It is some time since I have enjoyed a privilege like the present. I have been absent for nearly two years, as most of you know, on a mission to the West Indies. I do not design, this morning, to enter into any particular account of my missionary labors; but I rise to express my individual feelings in view of my past labors. I have believed from the beginning, that it was ordered in the providence of God that I should enter upon that mission; and I have reason to believe, that much good has been done. During my absence, I have uniformly enjoyed more of the Divine presence; and I attribute it not only to being in the discharge of duty, but to my being cut off from every human arm, where I could repose only on the arm of God. I have seen, during my absence, the masses affected by the truth, as formerly in the States. Sinners, that were unaffected by the ordinary preaching, have not only been made to tremble like Felix, but to do more—to submit to the grace of God. There are many faithful souls on the Islands now looking for the advent of our Savior, who, had it not been for these truths which we advocate, would have perished. I felt a desire to visit other Islands; but the expense of travelling being so great, and the facilities so inconvenient, and besides, my health being so poor, that I was prevented from doing so. My health is now some improved to what it has been, though still poor; but all the energies that I still have, I feel are the Lord's, and shall be devoted in the advancement of his cause. And, brethren, as the signs of the advent of our Lord thicken about us, let us labor to warn men to escape from the wrath to come.

Bro. A. HALE remarked: As the best of all, God is with us in this enterprise. We have only to survey our past history, and the present encouraging state of things among us, with the aspect of the times, to be assured of this. One great object of our Conference is to seek personal communism, and the presence of God; and while here, too, to propose some plan to

impart the same blessing to others. We speak and act here not merely for ourselves, but for our brethren and for the world. Hitherto, from Boston has gone out an influence that has extended over the globe. The first grand organized effort was made here, and some of the same hearts, and the same men, are still in the cause, and are here to-day, and, by the grace of God, will be in this cause to the end. We never occupied a more interesting, or more perilous position than now. The sailor knows that the most dangerous part of his voyage is its commencement and close. So with us. The world, too, are very much in the position in which old Jerusalem stood before its doom. Brethren, while we look up, let us remember that we are to occupy till the Master comes;—till that blessed moment when we are to toil and labor.—“Blessed is that servant whom his Lord, when he cometh, shall find so doing.” I know that there are some who think their work is done. Well, there has been some reason to think so, when they have seen the world reject the truth, and become hardened against it. And that the world at large have rejected the truth, and that their cup of iniquity is nearly full, so as to be almost abandoned of God, none can deny. But that there are some who can be influenced—as we have heard this morning—we have the greatest reason to believe. There are many clergymen of the different denominations through the land, whose minds are agitated on this subject, and some who see this truth, and often speak out in its support. But like the apostles and primitive church, we are called out to this special work,—to stand up for its defence, and proclaim the last great and awful message—“Behold, the Bridegroom cometh; go ye out to meet him!” If we refuse to maintain this position—unless God raise up another people to carry forward the work—the consequences must be fatal in the extreme. There are eyes and hearts watching us,—some for evil, others for good. I only refer to this, without presenting facts. May we all feel the importance of personally inquiring of God what we shall do. Let our cry be, “Lord, what wilt thou have us to do?” In conclusion, Bro. H. remarked, that this Conference was the adjourned meeting of New York; and that he regretted to state that the Chairman of that meeting, Bro. N. N. WHITING, was prevented from being present. He also stated, that four members of the Business Committee were absent.

It was then voted that the Chair appoint four brethren to fill the vacancy. The Chair named Bro. PLUMMER, GATES, OSLER, and MANSFIELD.

Voted, that Bro. THOS. SMITH be added to this committee.

Voted, that the hours of service be, 9 o'clock A.M., 3 o'clock P.M., and 7 1-2 o'clock evening.

Adjourned by prayer and benediction.

AFTERNOON SESSION.

Prayer by Bro. GEORGE BURNHAM.

Bro. HALE presented the following report:—

The Committee appointed by the New York Conference, to report some scriptural plan for the action of this Conference on the further prosecution of our work by proclaiming the Advent faith, present the following:

It is well known to all who are acquainted with the Advent cause, that there are numerous churches who wish to have preaching one, two, or three Sabbaths in a month, or all the time; and that they want men who can be confided in as men of God, called by Him to the work of the Gospel ministry, sound in the faith, who give evidence of usefulness, and are willing to devote themselves to the work in the Advent cause as it has been carried on from its commencement, and as we believe is to be to the end. But these churches have no means of access to such men, and therefore are destitute, a large portion of the time, of the preaching of the word.

It is equally well known, that there are a considerable number of such men among us, but as they do not see fit to put themselves forward, or are dependent on their daily labor, and cannot, if they would, seek out those places where their labor is desired, some suitable intermediate agency is necessary to act between those unoccupied fields of labor and these men of God not publicly employed.

We therefore recommend, that a committee be appointed, to consist of one in Maine, one in Boston, one in Albany, one in New York, one in Philadelphia, or the vicinity of each of these cities, whose duty it shall be to make themselves acquainted with the wishes and means of these unsupplied churches, and with those brethren who are available to supply them; and with whom these churches and ministering brethren may communicate for the purpose of a supply.

We also recommend, that a list of names be made out of those who are prepared to enter upon the work, after they have been recommended by the churches in which they reside or labor, for publication in the “Advent Herald.”

We further recommend, that this Conference proceed to the choice of the above Committee, that they may receive the names of such of the ministering brethren as are present at this Conference, who are

prepared and willing to go forward in the work here proposed, and that they meet together and adopt such regulations for the accomplishment of the work as they deem proper, and report the result to this Conference.

4th. We recommend, that the Committee be authorized to receive subscriptions, for the purpose of sustaining this measure, the receipts and appropriations of which shall be reported through the “Herald,” after the manner of the English and other Missions.

5th. While we propose to this Conference to act only in reference to the section here represented and embraced by the places of residence, or labor, of the Committee, it is not designed to circumscribe our interest to this section, but we rather prefer that the brethren North and West adopt such plans for supplying their respective sections as they may think best.

A. HALE,
R. HUTCHINSON,
L. OSLER.

The report was accepted.

Bro. J. V. HIMES remarked, that there was no measure ever yet introduced among us, or could be introduced, but what was liable to be perverted by those who did not understand it, or who have opposing interests to sustain. Hence, any arrangement entered into for the purpose of a successful prosecution of our work, had been termed “Babylonish,” as “Popery,” and the projector of such arrangement as the “Little Horn,” &c. But the brethren now understand how to treat such a cry as this, for they know that no help ever came from the quarter whence such a cry proceeded. And whenever we have letters from brethren throughout the land, calling for help,—help,—help, they were mostly accompanied with the expression, “Don’t send us such men!” The men that brethren need and desire, are men who love the cause, and not themselves, and who will labor night and day, bread or no bread. The report under consideration proposes that such men be sustained; and I hope that as many as can will unite in the adoption of a system of common sense and common order, to carry out its provisions. There are evangelists traversing the land,—one crossing the track of another—one pulling down what another is endeavoring to build up. What society can prosper under such a state of things? Or what community can thrive when no order is observed? These remarks will hurt no one that is honest. I rejoice in God that there is such a flowing together as is manifest on this occasion, after our severe trials. While this report presents a simple plan to help feed the flock of God; it does not bind the conscience, nor saddle upon the brethren anything they are unwilling to bear. I would be glad in God to take my place among the ministering brethren proposed, and do with my might all that I can to supply the destitute churches through the land. Though I have not seen or heard the report before, I heartily concur in its recommendations, and hope that it will be adopted by this Conference. The time is all in the past when the cry was made, “no arrangement,—no plans for the prosecution of our work.” While there are so many calls, and so few ministering brethren, we ought to have some plan. I have known several to have appointments at the same place on the Sabbath. This report is designed to remedy such occurrences. Let us make the most of what little we have got. I hope the report will be adopted.

Bro. S. FLETCHER said: Perhaps it would be thought more advisable for me to be silent, and others to speak, at this stage of the discussion of this report. But perhaps it will not be improper for me to advance a few thoughts in its support. I am pleased with the plan proposed; and I do not see how it can injure any class in the least. It is most evident that we need some arrangement of the kind, to prevent one crossing the track of another,—from several meetings in one place on the same Sabbath. By such occurrences, both the ministering brethren and the churches they visit, suffer. By some arrangement of the kind proposed, all such difficulties will be avoided. Diversity of sentiment, and divisions among us, have been owing, in a great measure, to the want of such a plan. When brethren thus meet on a Sabbath, it is often the cause of jealousy among themselves and among the churches. Some want this man to preach—others that; one is for Paul, another for Apollos, and another for Cephas. I have noticed, that those churches who have had pastoral care, have done far better than those before referred to. I hope the report will be adopted.

Bro. D. I. ROBINSON said: I wish to make a few remarks, showing the bearing of the report before the Conference. The report, in a great measure, explains itself. It proposes—1. To “feed the flock of God.” 2. To bring into the field “men able to teach,” but who are diffident, or so situated, as to be unable to labor as evangelists or pastors. 3. It devises some intermediate agency by which to bring the laborer to the work, and the work to the laborer. Is there any-

thing wrong in this? Is it not the very spirit of benevolence and holy zeal for the cause of God? Besides, it will lessen the expense, in many instances, to our churches.—And is it not one of the plainest declarations of heavenly wisdom, not to burden the church? When several of our preachers go to one place, they cannot all be sustained without burdening the church. The report obviates this difficulty.—Another thing, too, will be accomplished, viz., it will effect harmony of preaching, which is all-important. Multitudes have been driven from our meetings, because there has been controversy. There must be a laying aside of such strife. The apostles would not allow it. We have not done all that we might have done to prevent such a state of things. This report, if adopted, and its measures carried out, will bring into the field those that can be recommended, which will have a tendency to throw off the bad, and draw out the good. Laborers that have the ability, and in whom confidence can be placed, will thus be brought into the field, while others will find no support.—[Bro. R. here related some instances at the West, in Ohio and elsewhere, where evil was done by a class of individuals, without piety or talents, who would beg and live upon the churches.] For one, (said Bro. R.) I am willing to labor and to suffer; but as to scolding or begging, I shall neither do one or the other. But there will be found loafers, who will go begging all the way. This report will prevent all such impositions being longer practised, by drawing out into the field the worthy, while it throws off the unworthy.

Bro. MELZER remarked: I have seen much confusion that has arisen from not having some plan like the one proposed in this report. I live in Salem, and many come there to preach in whom we have no confidence. This report proposes something of a plan that I have thought of for a long time, and which should at once be introduced among us.

Bro. PARKER stated that he was a layman, and resided in a place where there were but a few brethren; but these few want the gospel preached. We want some measure adopted, by which we, as well as others, may be supplied. On some occasions, we have ministering brethren visit us without previous notice, and hence we are unable to give as extensive a notice of the preaching as we should like. This report proposes, that men on whom we can rely be sent to our churches. And I have come down to this Conference hoping that something of the kind now proposed would be done. For one, I want to have some order—some rule, or regulations, by which we may know with whom we are acting. I do not see how this report is to trammel any one. But the church and people are to be edified. Brethren, when the cry is made, “Babylon,” “Popery,” &c., let us look at the Bible, and see who those are who thus cry, and not be turned from our course. Let us as lay brethren sustain this committee and these brethren. I feel an obligation to help support the gospel. There is another thought connected with this subject. These brethren, as they go out into the field, will become tract distributors; and this will not only benefit the churches and community, but will relieve the office here at Boston of a great burden.

Bro. CROWELL remarked: It occurred to me while the report was being read, and while brethren were speaking of its supposed inefficiency, that to have only one of a committee in a State seems insufficient. One is not enough for Maine. That State is naturally divided into three portions. If any arrangement is made, it should be efficient.

Bro. A. HALE said: In reply to Bro. Crowell, I would say, that the design of the committee was not to have a plan too complicated. The report does not require that this committee supply all deficiencies, but merely act as an intermediate agency in their several localities, whom the churches and brethren can address, making known their wants. This report is not designed to affect most of the brethren in the field, but to bring into the field men that need to be put forward, and those so occupied by labor to support their families as are not able to seek out places, or write to those churches destitute of the preaching of the word. There are fields of labor, and there are men to do the work. We want merely an intermediate agency to bring both together. This report does not make or constitute a tribunal to arraign and deal with brethren, or anything of the kind,—but an intermediate link to make up a deficiency. This grows out of the wants of the field. We desire to accomplish the most that can be done. Shall we introduce a plan of this kind? The work must be done. Formerly, our plans were defeated by the too sensitive feelings of our brethren, who thought there was no time for plans of this sort. While we should be guarded on this point, yet let us not permit such feelings and views to dethrone our judgment. We can be as well

prepared were the trump of God to sound to-day, in the devising of plans for the promotion of God’s cause, as on our knees in the closet. God has given us common sense, and we are to exercise it in his cause.—The plan introduced in the New York Conference last year, of a similar character to this, was defeated here, by certain scruples and impressions that the simplest plans were not sanctioned in God’s word. That plan was proposed by a brother in Brooklyn, who wanted to appropriate funds to encourage men worthy of confidence in publishing the gospel. If some plan of this kind had been introduced, he said, \$1000 could have been raised in the vicinity of the city of New York. The introduction of the plan in that Conference waked up more of the pure Advent zeal of ’43 than anything introduced for consideration. But when introduced here, there were those present who thought we ought to do nothing that we could not have a direct scriptural rule for,—have a “Thus saith the Lord.” So we ought not. But have we not a “Thus saith the Lord” for the preaching of the gospel?—Have we not a “Thus saith the Lord” to labor in the vineyard? O, yes; but He has not marked out this and that plan. God commands men to labor, and “he that provides not for his own household has denied the faith,” &c. Now, must not a man labor, because God has not told him that he must engage in a certain branch of business, and not given the entire details relative to his daily employment? Brethren, the question comes home to us, Shall we encourage the prosecution of this work? Shall we have these repeated calls for help answered, when we have men for the work?

Bro. FORD remarked, that he was interested in the report. His house had been for a long time open for prudent and judicious men to preach the gospel. He hoped the report would be adopted.

Bro. WETHERBEE said: I do not know that any resolution could come before this Conference of more importance than the one now before it. I rejoice that such a move is made, and hope the plan proposed in the report will be adopted. Although we in Worcester have for the last year been supplied with a pastor, and had less difficulty and trouble, yet we know something of the labor, expense, and trouble resulting from a lack of the provision contemplated in the report. I hope we shall not only talk on this matter, but heartily engage in carrying out the plan proposed. I know that other churches must suffer as we have, and I have wondered that no such plan has not before been devised and carried into operation.

Bro. DANIELS said: To the principle of concerted action, I must say, Amen. We have, for the last four years, felt greatly the necessity of this concert of action. We have been tried sadly for the want of it. I speak not only for myself, but for the brethren in the West where I labor; and I hope that this report will affect that portion of the field, for I think it is best adapted to meet the case in hand. I can speak for the churches and preachers generally in our section, that they desire some such plan of co-operation.

Bro. HIMES remarked: We are proposing a work which is designed to bring into the field working men; and I am satisfied, that unless we go to work in this matter with all our hearts, nothing will be effected. Some here may think that it is a very easy matter to sustain and carry forward this cause,—to sustain public worship, hold camp-meetings, publish books, tracts, &c.; but let me tell such, that to do so requires constant and untiring efforts, by night and by day. The necessity of the adoption of this report is seen when we consider the fact, that one-third of our number feed on the other two-thirds. There must be some conservative influence. We desire to get into the field proper and judicious men. We want to “speak to that young man”—to those that are discouraged—and lift them up and place them on their feet, and bid them God speed. Are we disposed to dwindle out and die? or are we resolved to live? I feel on this subject; but I have already trespassed on my strength. I feel the effects of this effort,—my voice fails, but my heart speaks. Brethren, let us incorporate this report into our very being. I would merely say to Bro. Crowell, that we do not design to do everything, but something for the cause of our Master.

The Report was adopted by a rising vote.

It was then voted that the Chair appoint a committee of three, to nominate the committee referred to in the report last adopted.

Bro. A. HALE, D. I. ROBINSON, and L. OSLER were appointed said committee.

The Chair stated, that Bro. OSLER would preach in the evening; and that, by request, Bro. ROBINSON would preach to-morrow afternoon on the subject of Church order.

Adjourned by benediction.—(To be continued.)

Correspondence.

Letter from Bro. J. Pettinger.

DEAR BRO. HIMES:—On reading your paper of the 6th of May, I observed a notice of your visit to Bro. Miller, and his letter to you, the concluding remark of which induced me to pen a few thoughts on the 8th and 9th chapters of Daniel. There are many conflicting opinions on these portions of Scripture.—For instance, some apply Dan. 8:9-14 to Antiochus Epiphanes; and some of our people and preachers think the "little horn" (v. 9.) symbolizes popery. Some apply the transgression, or transgressions, mentioned in vs. 12 and 23, to the divided kingdom of the goat. And in your "Berean's Assistant," on v. 11, there is a double application, but no special one; and the "daily sacrifice" (v. 13) is constantly applied to Pagan Rome by all the preachers that I have heard, while the transgression of desolation is supposed to mean Popery. I have been for some time hoping and waiting for the Lord to illuminate some one, so that we might see more clearly the light of his truth, and spread it before his waiting people.—Believing, with the "Berean," that the "little horn," (Dan. 8:9,) the "king of fierce countenance," (v. 23, and Deut. 28:50,) and "the people and the prince," (Dan. 9:26,) are Pagan Rome, I commence with Dan. 8:11.

"He magnified himself even to the prince of the host, and by him the daily sacrifice was taken away."

It is by not observing the change of person in v. 11, that we have been mistaken in our explanation. It is the prince of the host that takes away the daily sacrifice, as it reads. So also in the 9th chap. v. 27—"He shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and oblation to cease." So also it reads in v. 24—"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression (spoken of in the 8th chap. vs. 12 and 23—"comes to the full"), and to make an end of sins," (or sin-offering.) See also Rom. 10:4; Gal. 3:19; Eph. 2:14, 16; Col. 2:14, 15.

"And the place of his sanctuary was cast down." His sanctuary (see Ex. 25:8, alluding to the most holy: 2 Chron. 20:8; 30:8; Lam. 2:7, &c.) "was cast down" by "the king of fierce countenance," (Dan. 8:23,) or by "the people of the prince" that should come (9:26); or as is expressed in the v. 31 of the 11th chap.—"Arms shall stand on his part, and they shall pollute the sanctuary of strength."—See Psa. 74:7-10—"They have cast fire into thy sanctuary, they have defiled by casting down the dwelling-place of thy name to the ground," &c. See also Isa. 63:18; Lam. 2:20, Ezek. 5:9-13.

Verse 12—"And an host was given him [that cast it down] against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised and prospered."

Ezek. 24:21—"Speak unto the house of Israel: Thus saith the Lord God; Behold, I will profane my sanctuary, the excellency of your strength, the desire of your eyes," &c. Dan. 11:31—"They shall pollute the sanctuary of strength," &c. The "daily," or continual sacrifice, ended with the antitype. See Heb. 7:18—"There is verily a disannulling of the commandment going before; . . . for the law made nothing perfect," &c. Now, the way into the holiest is made manifest, as the first tabernacle is cast down, and a new one and a living way opened, by Him who said, "Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second."

V. 13—"Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice,"

That virtually ended as shown above; and by the obstinate unbelief and continuance it became their transgression; and after it came to the full, it was actually destroyed, with the sanctuary, (which was no longer needed as a type,) by the Roman Pagan power."

"—and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot! . . . Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

What is the answer, or explanation, to this? The angel says (v. 19)—"At the time appointed the end shall be." Again (9:27)—"For the overspreading of abominations, [for wickedness of the people], he shall make it desolate, even until the consummation." The Douay Bible reads—"And the desolation shall continue even to the consummation and to the end."

The angel says—"Seventy weeks are determined upon thy people and thy holy city, to finish the transgression,"—and soon the judgment came. Luke 21:20—"When ye shall see Jerusalem compassed about with armies, then know that the desolation thereof is nigh." And it is further said—"And Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Matthew says—"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place." By Luke, we understand this to be the Roman army, which destroys the city and the sanctuary, and makes it desolate until the consummation, or end.—Dan. 9:26, 27. In Luke, until the times of the Gentiles be fulfilled; and in Dan. 8:14, for twenty-three hundred years; and in v. 19, "the last end of the indignation," when "the end shall be."

And further, observe the similarity of the expression in Dan. 8:18—"trodden under foot"—with that in Luke—"trodden down."

From these considerations, I must understand the "daily sacrifice," spoken of in Daniel, to be taken away by the "prince of the host," and the "abomination of desolation" to be the Roman army, as explained by Luke.

Yours in Christ.

Champlain (N. Y.), May 14th, 1848.

Letter from Bro. J. Fairbanks.

DEAR BRO.—Let me congratulate you in the prospect that your arduous labor in conducting the *Herald* through such troublous times, as the last four or five years have been, is likely soon to close by the ushering in of that glorious era "of which God hath spoken by the mouth of all his holy prophets since the world began." Yes, my brother, we will bless God and take courage, that the days, which have tried the souls of those who would not for the sake of earthly gain or worldly applause, or even for the applause of their brethren with whom many of them had been connected in the same church for years, or even for the sake of their dearest family friends, give up their faith in the speedy coming of him of whom Moses and the prophets did write, as well as the apostles after them, will soon be over, and the weary be forever at rest. O, my brother, I feel of a truth that the Lord has indeed sustained you and upheld you by his strong arm, notwithstanding you may have committed some errors in common with others in regard to some things of minor importance. And although you may differ with me and many others in your views of some other things of no very great moment; yet as it respects the great and important truth of the pre-millennial coming of Christ, and that night at hand, for which you have stoutly contended throughout, we are agreed; and which no man alive can prove from the Word of God to be an error or heresy. I feel grateful to God that amidst all the tumult and uproar there has been not only in the world and the churches, but even among those also professedly looking for the Lord, that you have been enabled, through Christ strengthening you, to so conduct the *Herald* as to outlive those storms which have proved so disastrous to several other Advent papers. And now, that we are almost in sight of the long wished for haven of eternal rest and repose, I pray to our Father in heaven that a good look out may be kept up a little longer, till the time fully arrives that we shall need no longer any such publications.

The *Herald* has been a means in the hand of God of great good to me. I hardly know how I should have got along without its weekly visit, especially the year last past. Many a time have my drooping spirits been revived, when almost ready to faint, by looking into its columns. The letters and extracts from letters published in it from brethren in various parts of the land, have contributed not a little to my comfort, and to stimulate me to hold on by faith notwithstanding the thick darkness with which I have been surrounded on all sides, as it respects the unbelief of the people. But I seem to feel at the present time that better days will soon dawn upon us, although there is scarcely a person in all this part of the town where I reside, that seems to manifest any particular interest in the coming of the Son of man. I cannot altogether get rid of the conviction, that something in the providence of God may soon take place here to open the eyes of the people so that they will be willing, if not anxious, to hear on the subject which equally interests them as well as ourselves. O, that the Lord would remember his people in much mercy, even now, in the midst of deserved wrath.

Farmington (Me.), May 26th, 1848.

Letter from Bro. H. Lunt, Jr.

DEAR BRO. HIMES:—The "*Herald*" is still very interesting to me. I peruse its pages with increasing interest, as they speak of the sublime predictions of God's word, given by the mouth of all the holy prophets since the world began. I love to read in it the history of the past, which shows how exactly many portions of his holy word have been fulfilled. I love to read in it the writings of the Saviour, and the apostles, their warnings, exhortations, and encouragements to seek, by patient continuance in well-doing, for glory, honor, and immortality. I love to see in it the extracts from the writings of the Fathers, exhibiting their holy, simple confidence in just what had been taught them as the ground of their hope. I love to behold there the writings of holy men and women, who have lived at various times and in various ages of the world since the fathers fell asleep, who have spoken God's truth, who have lived in his fear, and died in the Lord, and whom God will bring with him when he comes. I love to see a steadfast defence of the faith which was once delivered to the saints, by those who edit, and by those who contribute to, the "*Herald*." I love to read the record of the events which are transpiring all over the world, which are "signs there's no mistaking, proclaiming Messiah near." And last, though not least, I love to hear from the saints scattered abroad, who have obtained like precious faith with us, through the righteousness of God our Saviour, to hear from them, and read of their inward conflicts, outward trials, sorrows and afflictions, and of their steadfast hope, which is as an anchor to their souls, both sure and steadfast. I feel to rejoice that I am associated with such, and am willing to lose the present life, that I may have it kept by my Saviour, with whom it is hid in God; and my hope is that, when he shall appear, I shall appear with him in glory.

The hope of the first resurrection has seemed more dear to me recently than ever, as I have been called to part with an interesting little boy nine months old, within a few weeks. But God, by his word, Spirit, and providence, prepared me for the trial, so that I felt to say, "The Lord gave, the Lord hath taken away, and blessed be the name of the Lord." I hope soon to behold him again, blooming with immortal beauty, in the kingdom of God.

Newburyport (Mass.), May 29th, 1848.

Letter from Sister L. H. Everett.

DEAR BRO. HIMES:—We sympathize with you in your affliction, but trust it will be overruled, in some way, for good. You need, dear brother, to

take the whole armor of God, that you may be able to stand in the evil day, and having done all, stand, with your loins girt about with truth, and your lamp trimmed and burning. I believe it requires more grace for an active Christian to be willing to be laid aside, than to labor vigorously in his Master's cause. But the Lord has said, "My grace is sufficient for thee." Having done the will of God, I hope you will suffer it patiently, and wait, that you may receive the promise.

It looks as though that time of trouble, such as never was, is just upon us. The 25th chapter of Jeremiah, commencing at the 15th verse, has been very instructive to me of late. It does seem as though evil is now going forth from nation to nation, which harmonizes with Rev. 16:12, 14. The three unclean spirits appear to be going "forth unto the kings of the earth, and of the whole world, to gather them to the battle of the great day of God Almighty." Also, Rev. 11:18—"The nations were angry." And what next? "Thy wrath is come, and the time of the dead, that they should be judged." And in the midst of the gathering of the great army, our Saviour's voice is heard. Hear it, all ye waiting saints,—listen to it, O, my soul,—"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

But to return to Jeremiah's cup of trembling. We find that it was to all the nations of the earth, and they were most assuredly to drink of it. None of them could escape. It was to begin at Jerusalem. This I suppose was fulfilled eighteen hundred years ago, in the terrible destruction of that city. And in the awful calamity that came upon the Jews at that time, we have in miniature the destruction of the whole world. At this time the words of our Saviour in Matt. 24, were fulfilled. Such a time of trouble to the Jews, as a nation, they had never seen, nor never can see. To me there is no contradiction in our Saviour's time of trouble and Daniel's. It only commences with Jerusalem, and ends with the whole world together. As the saints were delivered at the commencement of this time of trouble, by giving heed to the instructions of our Saviour, so will they be by believing and obeying his words, at the closing scene.

But the Jews had imbrued their hands in the blood of their Messiah,—their sins seemed to go beforehand to judgment. But now, since the whole world have closed their eyes against the light, and rejected the offers of mercy, they are ripe for destruction.—They will not have the man Christ Jesus to reign over them. But he is king, and must reign; therefore, he will dash them in pieces like a potter's vessel; they will become like chaff of the summer threshing-floors; and the wind will carry them away, that no place be found for them.

Extracts from Letters.

From Greenburgh (Ind.), May 16th, 1848.

DEAR BRO. HIMES:—I have been a reader of your paper since July, '43, and can now say, that I am more and more pleased, edified, and delighted with the purity of its columns. It has been to me and to my companion a source of signal comfort, and we are always hungering for it. We want the "*Herald*" as long as we live, and it is continued in the same spirit in which it has been conducted heretofore. But we cannot hope to enjoy it much longer, as I am in my 73d year, and my wife only four years younger. We are the only ones here that take sufficient interest in the subject of the Advent to pay for the paper, nor will they read to know the blessed truth it contains. When you hear of our death (for we have no family) you may discontinue it. I trust all arrearsages will be paid.

We have been identified with the Methodist church half a century. There have been no hard feelings manifested toward us on account of our belief. I think there are many of our brethren who partially believe the general doctrine set forth. And why not? It is clearly the doctrine set forth in the palm days of Methodism; but when men will not read, how can they know? Hence, they take slanderous reports for truth, and refuse to learn what the truth is. But O, the lamentable part is the strange and unparalleled apathy and insensibility which seem to pervade the churches with regard to the signs and wonders of these eventful times. It almost seems impossible to arrest the attention of the people to this most important subject, so deeply are they sunk in sectarian bigotry.

In conclusion, let me ask, is there no pious, capable minister, who, like Paul, does not count his life dear, so that he could win souls to Christ, that would venture among us in Indiana? I fear our brethren have placed a wrong estimate on the West. If such would come, they would be greeted by many who have not been heard of as Adventists. I have a house, and so long as the Lord permits it to be so, the door will gladly receive the messengers of truth, and freely share with them the best fare we have.—And I can safely say the same for thousands of the Western population.

JAMES BLAIR.

From Aurora (Ind.), May 23d, 1848.

DEAR BRO. HIMES:—I feel old age and infirmity coming on me, but I am still living on the promises of God. "The law of the Lord is good; the word of the Lord is sure, making wise the simple." "Thy testimonies are very sure. I will say of the Lord, He is my refuge and my God, in him will I trust. He hath not dealt with us after our sins, nor rewarded us according to our iniquities." He has prolonged my unprofitable life, therefore I feel to give him thanks, for his mercy endureth for ever. The Lord will maintain the cause of the afflicted, and the right of the poor. I am striving to lay up in store a good foundation against the time to come, that I may lay hold on eternal life. I am alone in this place, and there is no

Advent preaching here. The "*Herald*" is a consolation to me, and the hope of the gospel my chief joy. O, how encouraging is the hope of the Christian.

The cause of religion in this place is on the advance, and a general interest seems to prevail. I crave an interest in the prayers of my brothers and sisters.

M. WINKLY.

From Detroit (Mich.), May 14th, 1848.

DEAR BRO. HIMES:—The Lord has laid his hand heavily upon us in taking our only daughter from our midst, in the prime of life, and in her full strength. She loved Jesus. She loved those hymns that spoke of the coming of Jesus. A few minutes before she died, she repeated a part of the hymn on the 156th page of the Advent hymns.—"While nature was sinking in silence to rest." She loved the 5th verse, which she taught to her younger brother—

"I am thy Redeemer, for thee I must die,
The cup is most painful, but cannot pass by."

She died very suddenly, while I was laying her on the bed, without a sigh or a groan. But I feel that she is still my child. She sleeps in Jesus; but in the resurrection (of which she loved to speak), I feel that she will come up clothed with immortality, and have eternal life, for which we are commanded to seek.

D. S. OSBORN.

From Warehouse Point, (Ct.), May 23d, 1848.

DEAR BRO. HIMES:—Having read the "Tracts on Prophecy," beginning with No. 1, and proceeding in order to the last, I wish to express my pleasure and gratification resulting from their perusal. They are of incalculable worth. I consider them, as tracts, unequalled. It is hard to say which one is the best, or the most important. No. 1 is blessed. Nos. 2 and 3 contain so much, that instead of beginning to specify their contents, I would say to the inquirer, *Read them, read them.* No. 6 is a happy one. No. 7, though treating of one of the most familiar subjects to us, yet is replete with interest, and awakens newness of inquiry, showing that no Scripture theme can become threadbare. No. 10 is soul-stirring. Thus I speak, and thus I feel, concerning this set of tracts, though I may not accord with every sentiment they contain. Where, apart from the volume of inspiration, can we find so much truth, clearly and mightily expressed within so small a space, as we find contained in them?

H. HEYES.

From Patterson (N. J.), May 30th, 1848.

DEAR BRO. HIMES:—I receive great benefit from your valuable paper, and hope it will be continued in its present manner, as the herald of the Advent. I differ with you on the punishment of the wicked; but I do not want you to alter the straight-forward course you have taken, for sectarian purposes.

Yours in love,

ABRAHAM HURD.

Obituary.

DIED, in Walpole, May 26th, Mr. LEWIS FISHER, aged 42. He left many friends to mourn his sudden exit. He was a man of few words, but whatever he said was not spoken rashly, or without due consideration. His life corresponded with his profession. He was a friend of the down-trodden and oppressed, and an earnest advocate for peace, temperance, and moral reform. He often spoke of the uncertainty of life, and the importance of being prepared for death, or the coming of the Lord. In short, his appeared to be the life of the Christian, and his friends have the satisfaction of feeling that he has gone to rest in peace. His afflicted companion is comforted with this assurance. His three small children are not of an age to realize their loss. Several of the friends, with whom he had met for several years for the worship of God, spoke at the funeral in a very consoling manner.

Farewell, beloved of earth, farewell,
My Father calls me home to dwell.
Though life is dear, without a sigh,
I leave its charms, and soar on high;
My Saviour's smiles sweet peace impart,
He whispers now my sins forgiven,
And opens to me the gates of heaven.

DIED, on the 15th ult., in Exeter, Me., of consumption, after about nine weeks' confinement to his bed, Mr. JOHN CHAMBLIN, eldest son of Pitman and Joanna Chamblin, aged 27 years and 7 months. The subject of this notice has ever been a steady, industrious, and highly respectable young man, and remained at home with his parents until his death. He never made any profession of religion, but at times he appeared to have a special regard for all whom he thought enjoyed it. He had a godly father and mother to pray with and for him, who obtained good evidence that he was a child of grace. He told his mother before he died, that he was going to rest.—His parents mourn, but not without hope: they expect soon to meet him in that land where they die no more. The funeral was attended by a large assembly on the 17th ult.

S. V. N.

DIED, in Grantham, Vt., the 2d ult., of brain fever, Miss MAHITABLE DUNBAR, daughter of Bro. Ansel Dunbar, aged 13 years. It is but a short time since our brother was called to part with his companion in life; death has again entered his family circle, and a beloved daughter is removed from his embrace. They now both quietly rest side by side, awaiting the resurrection morn, when mortality will be swallowed up of life. May our dear brother, through grace, find in the promises of God's word, a sure support in this his severe trial and affliction.

W. H. E.

DIED, in Detroit, April 23d, of dropsy on the chest, SARAH R., eldest child of D. S. and Mary G. Osborn, aged three years and eighth months. She loved Jesus.

U. Woodbury, 404; G. Elder, 404; P. Hodgden, 378; G. Odell, 378; Mrs. A. Tilton, 404; R. Davis, 378; M. P. Lawson, 430. E. B. Gibbs, 430; E. Vankleeck (tracts sent), 414; F. Polly, 430; I. Polly, 430; D. Carey, 342 (\$1 due); J. P. Woodbury, 430; J. Reeve, 365; R. Harris, 404; J. Shepherd, 378—each \$2—A. Merriman (25 cts. for C. A. H.), 371—\$3—H. B. Hays, 430—\$5.